

THE
GOLDEN TREASURY
PSALTER

BEING AN EDITION WITH BRIEF NOTES OF

THE PSALMS CHRONOLOGICALLY ARRANGED

BY

FOUR FRIENDS.

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*“It shall greatly helpe ye to understand Scripture
yf thou make not onely what is spoken or wrytten, but
of whom, unto whom, with what words, at what tyme
where, to what intent with what circumstance, con-
sideringe what goeth before and what followeth after”*

“Prologue of MILES COVERDALE

P R E F A C E

IN making this abridgment of 'The Psalms Chronologically arranged' the Editors have endeavoured to meet the requirements of readers of a different class from those for whom the larger edition was intended

Some, who found the large book useful for private reading, have asked for an edition of a smaller size and at a lower price for family use, while at the same time some Teachers in Public Schools have suggested that it would be convenient to them to have a simpler book, which they could put into the hands of younger pupils

The want of an amended version, at once correct and generally intelligible, is felt more keenly in the book of Psalms than perhaps in any other book

of the Bible It has been attempted here to give such an amended text, incorporating the more certain results of critical research, with the least possible alteration of words familiar to every Englishman

The short notes which are appended to the volume will it is hoped suffice to make the meaning intelligible throughout Most of the popular treatises on the Psalms have aimed rather at the deduction of theological lessons than at the interpretation of the text The aim of this Edition is simply to put the reader as far as possible in possession of the plain meaning of the writer

The Psalms have been grouped not by their common numbering in the Psalter, for which no principle has been discovered, but according to the periods of the history to which they seem to be long Historical illustrations have also been inserted wherever any light could be thrown on the circumstances of the writer by other passages in the sacred records of the Kings and Prophets

The arrangement adopted is that of Ewald, and has been taken, by his permission, without alteration from his great work There is no intention to press

Each single conclusion to which Ewald has come His arrangement has been accepted as a whole, as full of suggestive thought, edifying, and generally most satisfactory He has brought an amount of learning to bear upon this subject, at least equal to that of any other commentator, he is marked by a rare honesty and singleness of purpose, and he has brought into clearer light than any previous writer the greatness of David's reign as the central point of the Hebrew monarchy, and the grandeur of his genius as, if not the author, at least the founder of the Psalter

For fuller information regarding the arrangement adopted here the reader is referred to the larger Edition¹

EASLET, 1870

¹ Psalms chronologically arranged, an amended Version with historical introductions and explanatory notes By Four Friends Macmillan, 1867

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PERIOD I—§§ 1—20 THE PSALMS OF DAVID

§ 1 PSALM XI

I The Psalmist's answer to the despairing utterances of his companions

In Jehovah put I my trust! how say ye then to my soul 1
 'Flee, O ye birds, unto your hill?'—
 'For lo, the ungodly bend their bow,
 'they make ready then arrow upon the string,
 'to shoot privily at them that are true of heart!'—
 'If the foundations be rooted up, 3
 'what shall the righteous do?'

II he comforteth his soul with his conviction of the justice of God

Jehovah is in His holy place, 4
 the throne of Jehovah is in heaven
 His eyes behold His eyelids try the children of men, 5
 Jehovah trieth the righteous, 6
 but the ungodly and him that loveth wickedness doth
 His soul abhor,
 upon the ungodly He lameth coals of fire and brimstone, 7
 fiery heat is the portion of their cup

III for His careth for the righteous

For Jehovah is righteous, and loveth righteousness 8
 whoso is upright, he shall behold His countenance

§ 2 PSALM VII

I The Psalmist pleadeth before God that his hands are clean from treachery

Jehovah, my God! in Thee have I put my trust 1
 save me from all them that persecute me, and deliver me! 2
 lest he devour my soul like a lion,
 and tear it in pieces, while there is none to help!

Jehovah, my God! if I have done any such thing, 3
 or if there be any wickedness in my hands,
 if I have rewarded evil unto him that dealt friendly with me, 4
 —nay, I delivered him that without cause is mine enemy—
 then let mine enemy persecute my soul and take it, 5
 yea, let him tread my life down upon the earth,
 and lay mine honour in the dust!

II *he trusteth his cause to the everlasting justice of God*

Stand up, Jehovah, in Thy wrath, 6
 lift up Thyself with vengeance on mine oppressors!
 arise up for me and command judgment!
 and let the congregation of the peoples come about Thee, 7
 and return Thou above their heads on high!
 Jehovah judgeth the peoples, give sentence in my cause, 8
 O Jehovah!
 according to mine righteousness and mine innocency, so be
 it done unto me!
 let the wickedness of the ungodly come to an end, but 9
 establish Thou the just,
 O righteous God, that triest the very hearts and reins 10
 My shield is with God, 11
 who helpeth them that are true of heart,
 God is a judge of the righteous, 1
 and a God that is angry every day

III *for He shall make the plots of the traitors recoil on themselves*

May be he will whet his sword again! 13
 yet he bendeth his bow and maketh it ready,
 he preparereth him weapons of death, 14
 his arrows he maketh arrows of fire,
 but lo! he travaileth with a thung of nought, 15
 he conceiveth destruction and will bring forth deceit,
 he made a grave and digged it deep, 16
 and is fallen into the pit that he had made!
 his mischief shall return upon his own head, 17
 his violence shall fall on his own pate!
 O let me praise Jehovah according to His righteousness, 18
 let me sing praise to the name of Jehovah, the most
 High!

§ 3 PSALM XXIV 7—10

I *A choir of priests approaching the gates claim admission for the Ark*

Lift up your heads, O ye gates,
be ye lift up, ye doois of old
that the King of Gloiy may come in! 7

Warders reply from within

Who then is the King of Gloiy? 8

Choir of priests

It is Jehovah strong and mighty,
Jehovah, the mighty in battle

II *Choir of priests repeat their summons*

Lift up your heads, O ye gates,
be ye lift up, ye doois of old,
that the King of Gloiy may come in! 9

Warders reply from within

Who is He, the King of Gloiy? 10

Choir of priests

It is JEHOVAH, LORD OF HOSTS,
He is the King of Gloiy

§ 4 PSALM XXIV 1—6

I *God is Creator of the world who may come into His presence?*

The earth is Jehovah's and all that therein is, 1
the compass of the world and they that dwell therein,
for He hath founded it upon the seas, 2
and holdeth it fast upon the floods —
Who shall ascend into the Hill of Jehovah? 3
who shall stand in His Holy Place?

II *Answer*

Even he that hath clean hands and a pure heart, 4
and that hath not lift up his mind unto vanity,
nor sworn so as to deceive his neighbour

§ 5 Ps xv] CHRONOLOGICALLY ARRANGED 5

he shall receive blessing from Jehovah,
and righteousness from the God of his health,
these are they that seek Him,
that seek Thy face, O God of Jacob!

§ 5 PSALM XV

The true worshipper

Jehovah! who shall dwell beside Thy Tabernacle? 1
who shall rest upon Thy Holy Hill?
Even he that walketh uprightly and doeth the thing which
is right,
and speaketh the truth from his heart
he that keepeth not slander upon his tongue, 3
nor doeth evil to his friend,
nor taketh up a reproach against his neighbour,
he that scorneth every vile thing, 4
but honoureth them that fear Jehovah
who hath sworn to his own hurt and changeth not, 5
he that hath not given his money upon usury, 6
nor taken reward against the innocent
whoso doeth these things shall never fall 7

§ 6 PSALM CI

I The king as God's viceroy must be pure and true

My song shall be of mercy and judgement, 1
to thee, Jehovah, will I sing
Let me give heed to the way of godliness,—O when wilt
Thou come unto me?
let me walk in my house with a perfect heart!
I will set no unholy thing before mine eyes, 4
I hate the sin of unfaithfulness, it shall not cleave unto me!
a heart of guile shall depart from me,
I will not know a wicked thing!

II so also the king's house and the king's court

Whoso privily slandereth his neighbour—him will I destroy, 6
whoso hath a high look and a proud heart,—I will 7
not suffer him,
mine eyes look unto such as are faithful in the land, that 8
they may dwell with me,

whoso leadeth a godly life, he shall be my servant 7
 there shall no deceitful person dwell in my house, 10
 he that telleth lies shall not tarry in my sight
 every morning I will pluck up all the ungodly from the land, 11
 that I may root out all wicked doers from the city of
 Jehovah!

§ 7 PSALM XXIX.

I The Psalmist calleth on the angels round the throne to bow down and worship Jehovah when He shall reveal Himself in thunder and lightning to the world

Give unto Jehovah, ye sons of God, 1
 give unto Jehovah glory and strength!
 give unto Jehovah the honour due unto His name, 2
 worship Jehovah in holy apparel!

II

HARK! JEHOVAH is above the waters, 3
 the God of Glory thundered,
 Jehovah above the waterfloods,
 HARK! JEHOVAH is in power, 4
 HARK! JEHOVAH is in majesty
 HARK! JEHOVAH—He breaketh the cedar trees 5
 how Jehovah breaketh in pieces the cedars of Lebanon, 6
 and maketh them to skip like calves
 Lebanon also and Sion like young buffaloes,
 HARK! JEHOVAH how He flasheth forth flames of fire!
 HARK! JEHOVAH shal eth the wilderness 7
 Jehovah shaketh the wilderness of Kadesh,
 HARK! JEHOVAH maketh the hinds to calve, 8
 and stuppeth the forests of their leaves
 while in His palace everything shouteth, 'GLORY!'

III

Jehovah hath His seat above the mighty flood, 9
 yea, Jehovah shall sit as a King for ever!
 Jehovah will give strength unto His people 10
 Jehovah shall give His people the blessing of peace!

§ 8 PSALM XIX

I. *The glory of God in Creation*

The heavens declare the glory of God, 1
the firmament sheweth His handywork,
day unto day uttereth speech, 2
night unto night revealeth knowledge,
they have neither speech nor language, 3
neither are their voices heard,
but their sound is gone forth through all lands 4
and their words unto the ends of the world,
where the sun hath a tabernacle to take his rest 5

I

And he steppeth like a bridegroom from his chamber,
and boundeth like a giant to run his course,
from the uttermost part of the heaven he hath his rising, 6
and his circuit even unto the end of it again,
and there is nothing hid from the heat thereof

III *The glory of God in His law*

The law of Jehovah is perfect and refresheth the soul, 7
the testimony of Jehovah is true and giveth wisdom
unto the simple,
the statutes of Jehovah are right and rejoice the heart, 8
the commandment of Jehovah is pure and giveth light
unto the eyes,
the fear of Jehovah is clean and endureth for ever, 9
the judgments of Jehovah are true and righteous alto-
gether,
more to be desired are they than gold, yea than much 10
fine gold,
sweeter also than honey and the honeycomb

IV

Moreover by them is Thy servant taught 11
and in keeping of them there is great reward!
who can tell how oft he offendeth? 12
O cleanse Thou me from the sin that I wist not of!

keep Thy servant also from presumptuous men lest they 13
 get dominion over me!
 then shall I be innocent and free from great trans-
 gression!
 Let the words of my mouth and the meditation of my 14
 heart be alway acceptable in Thy sight,
 Jehovah my rock and my redeemer! 15

§ 9 PSALM VIII

I *Testimony of infancy to the glory of God*

Jehovah, our Lord! 1
 how excellent is Thy name in all the earth,
 Thou, whose glory is high above the heavens!
 Out of the mouth of very babes and sucklings 2
 hast Thou ordained a stronghold for Thyself, because
 of Thine enemies,
 that Thou mightest smite the enemy and the revengeful man!

II *The physical weakness and spiritual dignity of man*

When I consider the heavens, the work of Thy fingers, 3
 the moon and the stars which Thou hast ordained,
 what is man that Thou art mindful of him 4
 and the son of man that Thou visitest him,
 and madest him a little lower than God, 5
 and crownedst him with glory and honour,
 and madest him to have dominion over the works of Thy 6
 hands,
 and didst put all things in subjection under his feet,
 all sheep and oxen, 7
 yea even the wild beasts of the field,
 the fowls of the air and the fishes of the sea, 8
 and whatsoever walketh through the paths of the seas

III

Jehovah, our Lord! 9
 how excellent is Thy name in all the earth!

§ 10 PSALM C\

I *He I amidst witheth God's promise of help th in sages of victory
and the mustering of the troops*

Jehovah saith unto my lord, Sit thou on ~~My~~ right hand 1
until I make thine enemies thy footstool
Jehovah shall send thee the sceptre of power out of Sion 2
—be thou ruler in the midst among thine enemies!—
thy people use a free will offering in thy day of battle, 3
in holy array, as dew drops from the womb of the morning
thou hast the bands of thy warriors

II *he appealth to God's declaration of the sacredness of the king's
office then passeth to the description of the battle-field*

Jehovah hath sworn and will not repent 4
thou art a priest for ever
after the order of Melchizedek!
The Lord upon thy right hand 5
smitteth in sundry kings in the day of His wrath
He shall judge among the heathen the field is full of the slain, 6
He smiteth heads in sundry over a wide country

III *and the pursuit*

he shall drink of the brook in the way,
therefore shall he lift up his head

§ 11 PSALM L\ 6—8 (CVIII 7—10)

A divine oracle, promising extension of the empire

God spake in His sanctuary,—let me rejoice thereat,—
I will divide Shechem,
and mete out the valley of Succoth!
Gilead is Mine, and Manassah is Mine
Ephraim also is the defence of My head,
Judah is My sceptre!
As for Moab, it is My washpot,
upon Edom will I cast out My shoe
over Philistia will I triumph!

§ 12 PSALM XVIII

I

The Psalmist praiseth God his deliverer

I love Thee with all my heart, O Jehovah, my strength '
 Jehovah, Thou art my rock and my defence,
 Thou art my saviour and redeemer,
 Thou art my God and rock in whom I trust,
 my shield and the horn of my health
 my fortress and refuge, Thou art my helper,
 who helpeth me from wrong '
 I will call upon Jehovah, which is worthy to be praised,
 so shall I be safe from mine enemies '

II

who hath rescued him from all the perils of his life

The billows had surrounded me,	3
the floods of ungodliness made me afraid,	
the chains of hell had encompassed me	4
the net of death had fallen upon me	
in my trouble I cry unto Jehovah,	5
and complain aloud to my God	
He heareth my cry from His palace,	6
my complaint entereth even into His ears,	
and the earth trembleth and quaketh,	7
and the pillars of heaven shake,	
yea, they tottered—because He was wroth '	
there went up a smoke from His nostrils,	8
and a consuming fire out of His mouth,	
a blast of burning coals	

III

He bowed the heavens also and came down,	9
—clouds and darkness under His feet—,	
He rode upon a cherub and did fly,	10
He rode upon the wings of the wind,	
He maketh darkness to be His covering,*	11
His pavilion round about Him,	
—dark waters and thick clouds—,	

at the brightness of His presence, His thick clouds passed 12
 away,
 —hailstones and coals of fire—,
 Jehovah also thundereth from heaven, 13
 and the Highest giveth forth His voice,
 —hailstones and coals of fire!

IV

He sent forth His arrows and scattered them, 14
 He huiled forth His lightning and discomfited them 15,
 then were there seen the depths of the sea,
 and the foundations of the earth were laid bare,
 at Thy chiding O Jehovah,
 at the blast of the breath of Thy nostrils!
 He putteth down His hand from on high and taketh me up, 16
 and draweth me out of many waters,—
 He delivereth me from my cruel enemy, 17
 from them that hate me, for they be too strong for me
 they fell upon me in the day of my trouble, 18
 but then Jehovah was my stay,
 He brought me forth into a place of liberty, 19
 yea, He bringeth me forth because He loveth me

*for according to the character of every man so doth God reveal
 Himself unto him*

Jehovah rewardeth me after my righteous dealing,
 according to the cleanness of my hands doth He recom-
 pense me,
 because I have kept the way of Jehovah,
 and have not forsaken my God, as the wicked doth
 for I have an eye unto all His laws,
 and I cast not His commandments from me
 I was also uncorrupt before Him
 and kept myself from mine iniquity,
 and so Jehovah rewarded me after my righteous dealing
 according to the cleanness of my hands in His sight

VI

To the holy Thou shewest Thyself holy
 and upright towards the upright man,

to the pure Thou shewest Thyself pure, 26
 and to the froward as full of frowardness
 yea, Thou helpst them that are bowed down, 27
 and bringest down the high looks of the proud,
 Thou also makest my candle to shine 28
 Jehovah is my God, He maketh my darkness to be light
 for in Thee I scatter hosts of men 29
 and with the help of my God I leap over their walls,
 as for God His way is upright, 30
 the word of Jehovah is tried in the fire
 He is a shield to all them that trust in Him!

VII

*and giveth David strength to subdue his enemies and make the
 nations tributary*

For who is God save Jehovah, 31
 who is a rock except our God?
 He is the God that hath guided me with strength, 32
 and cleared my way before me,
 He made my feet like harts' feet, 33
 and setteth me upon the high places of the land,
 He traineth mine hands to war, 34
 so that mine arms should bend even a bow of steel
 Thou hast given me the shield of Thy salvation, 35
 Thy right hand upholdeth me
 Thy graciousness doth lift me up!

VIII

Thou hast made room enough under me for me to go, 36
 that my footsteps slip not,
 I follow after mine enemies and overtake them 37
 and turn not again till I have destroyed them,
 yea, until I have smitten them that they cannot stand, 38
 but fall under my feet!
 for thou girdedst me with strength unto the battle 39
 Thou bowest down mine enemies under me
 Thou madest my foes to turn their backs before me, 40
 as for them that hate me, I utterly destroy them

IX

They cry aloud, but there is none to help them, 41
 yea, even to Jehovah, but He doth not hear,

so that I beat them small as the dust of the earth, 42
 and stamp them under foot as the mire of the streets!
 Thou deliverest me from the stivings of the people 43
 Thou preservest me to be head over the nations,
 a people whom I knew not do me service, 44
 at the hearing of the ear, they are obedient unto me, 45
 even the sons of strangers do me homage,
 yea, the sons of strangers fade away, 46
 they come forth trembling from their strongholds!

X

The Psalmist returneth to the praise of God his deliverer

Long live Jehovah! blessed be my rock, 47
 and praised be the God of my salvation!
 even the God that saw that I was avenged, 48
 and subdued the nations under me,
 it is Thou who deliverest me from my enemies, 49
 yea, and sittest me up above mine adversaries,
 and riddest me from the violent man!
 therefore do I praise Thee, O Jehovah, among the nations, 50
 and play and sing praise unto Thy name!
 great prosperity giveth life unto His king, 51
 and sheweth loving kindness to His Anointed
 unto David and his seed for ever!

§ 13 PSALM XXXII

I *The Psalmist declareth the blessing of openness before God*

Blessed is he whose transgression is forgiven, 1
 and whose sin is covered
 blessed is the man to whom Jehovah imputeth no guilt, 2
 and in whose spirit is no self-deceiving

II *quoteth his own experience*

While I held my tongue my bones consumed away 3
 through my daily complaining
 for Thy hand was heavy upon me day and night, 4
 my moisture became like the drought in summer
 I acknowledge my sin unto Thee and hide not my guilt, 5
 I said 'I will confess my faults to Jehovah,' 6
 and so Thou forgavest the wickedness of my sin

III *exhorteth all to trust in God*

For this let every good man pray to Thee when Thou mayest 7
 be found,
 for though the waterfloods be high,
 they shall not come nigh him
 THOU art my hiding place, Thou shalt preserve me from trouble, 8
 Thou shalt encompass me about with songs of deliverance
 I will teach thee, saith Jehovah, and shew thee the way 9
 wherein thou shouldest go,
 and I will guide thee with Mine eye

IV *and not to withstand Him*

Be not ye like to horse and mule, which have no under 10
 standing!
 his mouth must be held with bit and bridle,
 who doth not approach Thee willingly
 Great plagues hath the Ungodly, 11
 but whoso putteth his trust in Jehovah mercy embraceth
 him on every side
 Be glad, O ye righteous, and rejoice in Jehovah, 12
 be joyful all ye that are true of heart

§ 14 PSALM III

I *The Psalmist in the hour of peril and despair*

Jehovah! how are they increased that trouble me! 1
 many are they that rise up against me,
 many there be that say of my soul, 2
 'there is no help for him in God'

II *comforteth himself with the recollection of the former favours of God*

But Thou, Jehovah, art a shield about me, 3
 Thou art my glory and the lifter up of my head!
 I call upon Jehovah with my voice, 4
 and He heareth me out of His holy hill

III *renewed in the past night season*

I laid me down and slept, 5
 I am risen again, for Jehovah sustaineth me
 I will not be afraid for ten thousands of the people, 6
 that have encamped against me round about

IV *and resigning himself to the will of God prayeth for his people*

Arise then, Jehovah! help me, O my God! 7
 Thou hast smitten all mine enemies upon the cheekbone,
 Thou hast broken in pieces the teeth of the ungodly! 8
 to Jehovah belongeth the victory!
 Thy blessing be upon Thy people!

§ 15 PSALM IV

I *The Psalmist appeals to God*

Hear me when I call, O God of my righteousness, 1
 Thou who didst set me at liberty when I was in trouble,
 have mercy upon me and hearken unto my prayer

II *urgeth his slanderers to repentance*

O ye sons of men! how long will ye blaspheme mine honour? ..
 how long will ye love vanity,
 and seek lying?
 I now then that Jehovah hath chosen the man that is true to Him 3
 Jehovah heareth when I call upon Him!
 stand in awe and sin not! 4
 commune with your heart within your chamber and be still!
 offer the sacrifice that is due, 5
 and turn ye in trust to Jehovah!

III *and prayeth for a ray of help to cheer his friends for himself
 he trusteth in God*

There be many that say, Oh! that we could see some good! 6
 lift up, O Jehovah, the light of Thy countenance upon us!
 Thou hast put gladness in my heart, 8
 more than when corn and wine increased

I lay me down in peace and straightway rest!
 for thou, Jehovah alone
 wilt make me to dwell in safety!

§ 16 PSALM II

I *The Psalmist expresseth his wonder at the conspiracy and at the
 vain boast of the revolted nations*

Why do the nations gather themselves together, 1
 and why do the peoples imagine a vain thing?
 the kings of the earth stand up 2
 and the rulers take counsel together
 against Jehovah and against His anointed
 'let us break their bonds asunder, 3
 'and cast away their cords from us'!

II *God heareth and replieth*

He that hath His throne in Heaven shall laugh, 4
 the Lord shall have them in derision,
 then shall He speak unto them in His wrath, 5
 and terrify them in His sore displeasure
 and yet it is I who have anointed My king, 6
 upon My holy hill of Zion

III *The king remindeth them of the divine utterance at his coronation*

Let me tell of the covenant, 7
 Jehovah said unto me 'thou art My son,
 this day have I begotten thee'
 desire of Me and I shall give thee the nations for thine 8
 inheritance,
 and the utmost parts of the earth for thy possession
 thou shalt bruise them with a rod of iron, 9
 and break them in pieces like a potter's vessel

IV *and adviseth submission*

be wise now therefore, O ye kings, 10
 be warned, ye that are judges of the earth,

§ 17 Ps cXLIV] CHRONOLOGICALLY ARRANGED 17

serve Jehovah with reverence, 11
and quake before Him with trembling!
take warning, lest He be angry and ye perish 12
for His wrath is quickly kindled
blessed be all they that put their trust in Him

§ 17 PSALM CXLIV 12—15

Prosperity of the land

Our sons are as plants that shoot up in their youth, 12
our daughters are as pillars, yea as polished columns
of a palace,
our garners are full and plenteous with all manner of store, 13
our sheep bring forth thousands and tens of thousands in
our fields,
our cattle are big with young, and no untimely birth, 14
no going forth to war, and no complaining in our streets,—
happy are the people that are in such a case, 15
ye, blessed are the people, who have Jehovah for their God!

§ 18 2 SAM I 19—27

I

DAVID'S LAMENT OVER SAUL AND JONATHAN

The beauty of the forest, O Israel, is slain upon thy heights 19
how are the mighty fallen!
tell it not in Gath, 20
publish it not in the streets of Askalon,
lest the daughters of the Philistines rejoice,
lest the daughters of the uncircumcised triumph!
Ye mountains of Gilboa, let no dew nor rain come upon 21
you and your fields of offerings,
for there the shield of the mighty is stained,
the bow of Saul, not anointed with oil!
from the blood of the slain, from the fat of the mighty 22
the bow of Jonathan turned not back,
and the sword of Saul returned not empty

Saul and Jonathan were lovely and pleasant in their lives, 23
 and in their death they were not divided,
 they were swifter than eagles, and stronger than lions
 ye daughters of Israel, weep for Saul, 24
 who clothed you in scarlet, with delights,
 who put ornaments of gold on your apparel'

II

How are the mighty fallen in the midst of the battle, 25
 Jonathan slain upon thy heights,
 I am distressed for thee, Jonathan' my brother' 26
 very pleasant hast thou been to me,
 thy love to me was wonderful, yea, passing the love of
 women

III

How are the mighty fallen, 27
 and the weapons of war perished'

§ 19 2 SAM III 33, 34

DAVID'S LAMENT OVER ABNER

Should Abner die as a malefactor dieth? 33
 thy hands were not bound,
 nor thy feet put in fetters, 34
 as a man falleth before wicked men, so fellest thou!

§ 20 2 SAM XXIII 1-7

DAVID'S LAST WORDS

So saith David, the son of Jesse, 1
 so saith the man who was raised on high,
 the Anointed of the God of Jacob
 and the sweet Psalmist of Israel
 the spirit of Jehovah speaketh in me, 2
 and His words are on my tongue,
 the God of Israel hath said, 3
 the rock of Israel hath spoken to me,

I

If a man ruleth over men justly, ruling in the fear of God,
it is as when a morning is bright and the sun riseth, 4
a morning and no clouds,
after sunshine, after rain the tender grass springeth from the
earth

II

For is not my house so with God that He made with me ,
an everlasting covenant,
ordered in all things and sure?
for all my salvation and all my desire—
yea, should He not make it to grow?

III

But wicked men are all of them as abominable thorns, 6
that cannot be grasped with the hand
and whose cometh near them is fenced with iron and the 7
staff of spears,
and they are forthwith utterly burnt with fire

PERIOD II—§§ 21—65

PSALMS FROM SOLOMON TO THE CAPTIVITY
INCLUDING THOSE COMMEMORATING THE
DESTRUCTION OF SENNACHERIB

§ 21 PSALM XX

*The People**pray for the success of the king in full assurance of victory*

May Jehovah hear thee in the day of trouble	1
the name of the God of Jacob defend thee'	
send thee help from the sanctuary,	2
and strengthen thee out of Sion,	
remember all thy offerings,	3
and accept thy burnt sacrifice,	
grant thee thy heart's desire	4
and fulfil all thy mind'	
Let us rejoice in thy prosperity,	5
and set up the name of our God on high	
Jehovah will perform all thy petitions	

*The Priest**conjoineth the triumph of their faith*

Now know I that Jehovah helpeth His Anointed,	6
and will hear him from His holy heaven	
even with the saving help of His right hand'	
some put their trust in chariots and some in horses,	7
but our trust is in the name of Jehovah our God	
they are bowed down and fallen,	8
but we are risen and stand upright	

The People

O Jehovah, save the king'	9
O may He hear us when we cry	

§ 22 PSALM XXI

The People

The king rejoiceth in Thy strength, O Jehovah,	1
exceeding glad is he of Thy salvation	
Thou hast given him his heart's desire,	2
and hast not denied him the request of his lips,	

yea, Thou forestallest him with choicest blessings, 3
 Thou settest a crown of gold upon his head,
 he asked life of Thee, and Thou gavest it him, 4
 length of days—even for ever and ever
 Great is his power, through Thy saving help, 5
 glory and myesty dost Thou lay upon him
 yea, Thou shalt make him a blessing for ever, 6
 and glad before Thee with delight
 because the King putteth his trust in Jehovah 7
 through the mercy of the most Highest he shall not miscarry

The Priest

addresseth the king

All thine enemies shall feel thy hand! 8
 thy right hand shall find out them that hate thee,
 thou shalt make them like a fiery oven when thou appearest,— 9
 Jehovah shall destroy them in His wrath and the fire
 shall consume them,—
 their fruit shalt thou root out of the earth 10
 and their seed from among the children of men
 Though they intend mischief against thee, 11
 and imagine evil—yet shall they not prevail
 for thou shalt put them to flight 12
 when thou makest thy bow ready against the face of them

The People

Arise, Jehovah, in Thy strength! 13
 O let us sing and praise Thy power!

§ 23 PSALM XLV

*I The Psalmist celebrateth the king's beauty and gracious presence as
 proofs of God's favour*

My heart is overflowing with a glorious word, 1
 I speak, and my song is touching the king
 be my tongue the pen of a ready writer! 2
 thou art fairer than the children of men
 grace is shed over thy lips, 3
 therefore doth God bless thee for ever!

II *and promiseth him success as a warrior because of his justice*

Gird thee upon thy thigh thy sword of might, 4
thy glory and thy majesty!
and in thy majesty ride on 5
in the name of truth and meekness and of right,
that thy right hand may teach thee wondrous things!
thine arrows are very sharp so that nations fall before thee, 6
they pierce even to the heart of the king's enemies!
thy throne is God's throne and endureth for ever, 7
a sceptre of uprightness is the sceptre of thy kingdom, 8
thou lovest right, and hatest wrong
therefore God, even thy God, hath anointed thee
with the oil of gladness above thy fellows!

III

All thy garments smell of myrrh, aloes, and cassia, 9
out of ivory palaces the harp strings make thee glad!
kings daughters are among thy honourable women, 10
upon thy right hand doth stand the queen,
in gold of Ophir!

[*The Queen approacheth*]

Hearken, O daughter: consider and incline thine ear 11
forget all thine own people, and thy father's house,
and let the king have pleasure in thy beauty, 12
for he is thy lord, and worship thou him
and the daughter of Tyre shall wait on thee with a gift, 13
yea, and the rich ones of the earth!

[*The Queen entereth*]

All glorious cometh the daughter of the king, 14
her clothing is of wrought gold
in raiment of needlework is she led unto the king, 15
virgins that be her fellows, bear her company,
and are brought to thee!
with joy and gladness are they brought, 16
and enter into the king's palace
instead of thy sisters thou shalt have children, 17
whom thou mayest make princes in all the land
I will tell of thy name from one generation to another! 18
therefore shall the people give praise unto thee
world without end!

§ 24 PSALM XXVII

I Trust in God maketh the Psalmist fearless in peril

Jehovah is my light and my salvation, whom then shall I fear? 1
 Jehovah is the strength of my life, of whom then shall
 I be afraid?
 when the wicked—even mine oppressors and my foes—
 came upon me to eat up my flesh,
 they stumbled and fell!
 though an host of men be laid against me, yet is not my 3
 heart afraid,
 though there rise up war against me, yet have I trust withal

II he yearneth for the protection of God's House which he hopeth soon to revisit in triumph

One thing have I desired of Jehovah—this do I long for 4
 even to dwell in the House of Jehovah all the days of
 my life,
 to behold the fair beauty of Jehovah, and to joy in
 His Temple!
 for in the time of trouble He doth hide me in His tabernacle! 5
 yea He sheltereth me in the shelter of His tent and
 setteth me on a rock of stone!
 and now shall He lift up mine head above mine enemies 6
 round about me,
 that I may offer offerings of joy in His tabernacle and 7
 sing and speak praises to Jehovah!

I A plaintive cry to God to abide with the Psalmist in his need

Hearken unto my voice, O Jehovah, when I cry, 8
 have mercy upon me and hear me
 my heart hath mused upon Thy word, seek ye my face! 9
 Thy face, Jehovah, do I seek!
 O hide not Thou Thy face from me, 10
 nor cast Thy servant away in displeasure!
 Thou hast been my succour, put me not away, 11
 neither forsake me, O God of my salvation!
 when my father and my mother forsake me, 1
 Jehovah taketh me up

II *and save him from the snares of his persecutors*

Teach me Thy way, O Jehovah, 13
 and lead me in a plain path,
 because of them that lie in wait for me!
 deliver me not over unto the will of mine adversaries, 14
 for there are false witnesses risen up against me and
 such as breathe out cruelty

III *God the only safety in peril*

Oh—if I had not believed verily to see the goodness of 15
 Jehovah
 in the land of the living!—
 wait on Jehovah, be strong, and let thine heart take courage, 16
 yea, wait on Jehovah!

§ 25 PSALM XXXIII

I *The loving care of God*

Jehovah is my shepherd, therefore can I lack nothing 1
 He maketh me to lie down in a green pasture, 2
 and leadeth me beside the waters of comfort,
 He refresheth my soul, 3
 and bringeth me forth in the paths of righteousness
 for His name's sake

II

Yea, though I walk through the valley of the shadow of death, 4
 I will fear no evil, for Thou art with me,
 Thy rod and Thy staff, they comfort me
 Thou preparest a table for me in the face of mine enemies, 5
 Thou hast anointed my head with oil and my cup is full
 Thy lovingkindness and mercy shall follow me all the days 6
 of my life,
 and I will dwell in the House of Jehovah for ever

§ 26 PSALM VI

1 The Psalmist appealth to God for deliverance from sickness

O Jehovah! rebuke me not in Thine indignation, 1
 neither chasten me in Thy displeasure!
 have mercy upon me, Jehovah, for I am weak 2
 heal me, Jehovah, for my bones are vexed
 my soul also is sore troubled, 3
 but Thou, Jehovah,—Oh! how long—?

II ere it be too late

Turn Thee, O Jehovah, and deliver my soul, 4
 O save me for Thy mercy's sake!
 for in death no man remembereth Thee, 5
 and who shall give Thee thanks in the grave?

III

I am weary with my groaning 6
 every night wash I my bed
 and flood my couch with my tears
 mine eye is dim for very trouble, 7
 it is waxed old because of all mine enemies

IV he is assured that his prayer will be answered

Away from me, all ye that work iniquity, 8
 for Jehovah hath heard the voice of my weeping,
 Jehovah hath heard my petition 9
 Jehovah will receive my prayer!
 all mine enemies shall be confounded and sore vexed 10
 they shall be turned back and put to shame suddenly

§ 27 PSALM XIII

I Despair

How long wilt Thou forget me, Jehovah, for ever, 1
 how long wilt Thou hide Thy face from me?
 how long shall I have trouble in my soul 2
 and be so vexed in my heart all the day long,
 how long shall mine enemy triumph over me?

II *Prayer*

O look upon me, and hear me, Jehovah my God! 3
 give light to mine eyes that I sleep not in death,
 lest mine enemy say, 'I have prevailed against him!' 4
 lest they that trouble me rejoice that I be cast down!

III *Trust*

But as for me—my trust is in Thy mercy, 5
 let my heart be joyful in Thy help!
 let me sing to Jehovah, because He hath dealt lovingly 6
 with me

§ 28 PSALM xxx

I *The Psalmist praiseth God for deliverance and exhorteth others
 to praise Him*

I will magnify Thee, O Jehovah, for Thou hast set me up, 1
 and not made my foes to triumph over me!

II

O Jehovah! my God! 2
 I cried unto Thee and Thou hast healed me
 Jehovah! Thou hast brought my soul out of the grave, 3
 Thou hast called me into life from among them that
 are gone down to the pit
 sing praises unto Jehovah O ye saints of His, 4
 and give thanks unto His holy name!
 for His wrath endureth but the twinkling of an eye His 5
 favour for a lifetime,
 heaviness may endure for a night, but joy cometh in
 the morning

III *he tells how his self-confidence was rebuked but his prayer
 for life accepted*

But in my prosperity I said 6
 'I shall never be removed'
 Thou Jehovah, of Thy goodness hast made my hill so 7
 strong—
 Thou didst turn Thy face from me,—and I was troubled
 then cried I unto Thee, O Jehovah, 8
 and gat me to Jehovah right humbly,—

‘what profit is there in my blood, in my going down to the grave’ 9
 ‘shall the dust give thanks unto Thee, or shall it declare
 Thy truth?
 ‘heal, Jehovah, and have mercy upon me 11
 ‘Jehovah, be Thou my helper’
 —and Thou hast turned my heaviness into joy, 12
 Thou hast put off my sackcloth and guded me with gladness,
 that my glory may sing unto Thee without ceasing, 13
 O Jehovah, my God, I will give thanks unto Thee for ever

§ 29 PSALM XLI

I *The blessing that attends sympathy for the suffering is shewn from
 the Psalmist's deliverance*

Blessed is he that considereth the poor and needy! 1
 Jehovah delivereth him in the day of trouble
 Jehovah preserveth him and keepeth him alive, that he may 2
 be blessed upon earth,
 Thou wilt not deliver him into the will of his enemies!
 Jehovah upholdeth him when he lieth sick upon his bed, 3
 Thou hast changed his bed of sickness into health

II *for when he appealed to God against the treacherous cruelty of his
 enemies*

As for me—I said ‘Jehovah, be merciful unto me! 4
 ‘heal my soul, for I have sinned against Thee’
 ‘mine enemies speak evil of me 5
 ‘when will he die, and his name perish?’
 ‘and if he come to see me, his heart deviseth evil, 6
 ‘he conceiveth mischief within himself, and when he
 cometh forth he telleth it

III *and their malignant joy at his suffering*

‘All mine enemies whisper together against me, 7
 ‘even against me do they imagine evil
 ‘Evil is poured out upon him, 8
 ‘and from the bed whereon he lieth, he shall rise
 up no more’
 ‘yea, even mine own familiar friend, whom I trusted, who 9
 did also eat of my bread,
 ‘hath lifted up his heel against me’

IV *his prayer was accepted*

'But be Thou merciful unto me, O Jehovah, and raise me up, 10
 'and I shall requite them,
 'by this I know Thou favourest me, 11
 'that mine enemy doth not triumph over me'
 and in mine innocency Thou didst hold me fast, 12
 and didst set me before Thy face for ever

§ 30 PSALM LXVI 12—18

I *The Psalmist in a prelude to a sacrifice of thanksgiving*

I will go into Thine house with burnt offerings, 12
 and will pay Thee my vows,
 which I promised with my lips,
 and spake with my mouth when I was in trouble
 I will bring unto Thee fatlings with the sweet savour of rams, 13
 I will offer bullocks and goats

II *declareth God's special goodness towards him because of his innocency*

O come hither and hearken, all ye that fear God, 14
 and I will tell you what He hath done for my soul!
 I gave Him praises with my mouth, 15
 yea, I called unto Him with my tongue
 'if I incline unto wickedness with mine heart, 16
 the Lord will not hear me'

III

But God hath heard me, 17
 and considered the voice of my prayer
 praised be God,
 who hath not cast out my prayer, 18
 nor turned His mercy from me

§ 31 PSALM XVII

I *The Psalmist craveth help of God*

Help, Jehovah, for there is not one godly man left, 1
 for faithfulness is diminished from among the children of men,

they talk vanity, every one with his neighbour,
they do but flatter with their lips and dissemble in
their double heart

II ainst the pride of the oppressors

May Jehovah root out all deceitful lips, 3
and the tongue that speaketh proud things,
which say, 'with our tongue will we prevail, 4
'our lips are on our side, who is lord over us?'

III but he bethinketh him of the Prophet's words

For the oppression of the needy, because of the deep sighing 5
of the poor,
I will say, saith Jehovah,
I will set him in safety that longeth for it
The words of Jehovah are pure words, 6
like as silver which from earth is cleansed and purified
seven times in the fire

IV and feeleth assured of God's protection

Thou shalt keep them, O Jehovah, 7
Thou shalt preserve him from this generation for ever!
the ungodly walk on every side, 8
when wickedness exalteth itself among the children of men

§ 32 PSALM CXII

I Resignation of true faith

Wait only in silence upon God, O my soul! 1
for of Him cometh my salvation,
He only is my rock and my salvation, 2
He is my defence, I shall not greatly fall!

II amid the attacks of apostates

How long do ye all assail a man, and break him in pieces? 3
as a tottering wall
a wall to be broken down?
their device is only how to thrust him from his height, 4
their delight is in lies,
they give good words in their mouth but curse with their
heart!

§ 33 PS XXXIV] CHRONOLOGICALLY ARRANGED 31

nevertheless my soul, wait only in silence upon God ' 5
 for my hope is in Him,
 He only is my rock and my salvation, 6
 He is my defence, I shall not fall '
 in God is my help and my glory, 7
 the rock of my might and my refuge is in God

III *The emptiness of human strength*

O put your trust in Him alway, ye people, 8
 pour out your hearts before Him,
 for God is our refuge '
 the children of men are but a breath, and the sons of the 9
 mighty & he
 lay them on the balance
 they are but a breath all together '
 O trust not in wrong, and take no pride in robbery 10
 if riches increase, set not your heart upon them '
 God spake once, twice also have I heard the same, 11
 that power belongeth unto God '
 and Thou, O Lord, art merciful 12
 for Thou rewardest every man according to his work '

§ 33 PSALM XXXIV

I *The Psalmist would fain keep silence b'for the wicked but pain compelleth him to speak*

I said, 'let me take heed to my ways, 1
 that I offend not with my tongue
 'let me keep my mouth as it were with a bridle, 2
 'while the ungodly is in my sight '
 I held my tongue and spake not of my desire 3
 but it was pain and grief to me —
 my heart was hot within me 4
 while I was musing the fire kindled
 & the last I spake with my tongue,
 'O Jehovah, let me know mine end 5
 and the number of my days, how long I have to live
 'that I may know how frail I am '
 'behold, I thou hast made my days as it were a span long 6
 and mine age is even as nothing before thee
 'verily every man living is but a breath

‘man walketh as a van shadow’ 7
 ‘he disquieteth himself in van
 ‘he heapeth up riches and cannot tell who shall gather them’

II *Anid his misery he findeth help in God yet the wrath of God is terrible to human weakness*

And now, Lord, what is my hope? 8
 ‘truly my hope is even in Thee’
 ‘deliver me from all mine offences, 9
 ‘make me not a rebuke unto the foolish’
 ‘I am become dumb, and open not my mouth 10
 ‘for it is Thy doing’
 ‘take Thy rod away from me, 11
 ‘I am even consumed by the means of Thy heavy hand’
 ‘when Thou’ with rebukes dost chasten man for sin, 12
 and fliest away his beauty as a moth,
 ‘every man is but a breath’

III *he therefore sets forth an appeal to God's compassion*

‘Hear my prayer O Jehovah, and give heed to my complaint, 13
 ‘hold not Thy peace at my tears’
 ‘for I am a stranger with Thee, 14
 ‘and a sojourner as all my fathers were,
 ‘turn away Thy face from me that I may recover my gladness, 15
 ‘before I go hence and be no more seen’

§ 34 PSALM XC

I *Power of God man's weakness*

Lord! THOU hast been our refuge from one generation to 1
 another’
 before the mountains were brought forth, 2
 or ever the earth and the world were made,
 from everlasting to everlasting Thou art God
 Thou turnest man to destruction, 3
 again Thou sayest, Come again, ye children of men
 —for a thousand years in Thy sight 4
 are but as yesterday when it vanisheth,
 and as a watch in the night,—
 Thou scatterest them, they are as a dream in the morning, 5
 yea, even as the grass which groweth up,
 in the morning it is green and groweth up, 6
 in the evening it is dried up and withered

II *Sin the source of man's weakness*

For we consume away in Thy displeasure 7
 and are afraid at Thy wrathful indignation
 Thou hast set our misdeeds before Thee, 8
 and our secret sins in the light of Thy countenance
 for when Thou art angry all our days are gone, 9
 we bring our years to an end as a sound that dieth away
 the days of our age are threescore years and ten, or scarce 10
 fourscore years,
 yea, even their strength is but vanity and a thing of nought,
 so soon passeth it away, and we are gone
 who knoweth the power of Thy wrath? 11
 for even as Thy majesty so is Thy displeasure
 teach us then to number our days, 12
 and to bring the offering of an understanding heart

III *A Prayer for the return of God's favour*

Turn Thee again, O Jehovah! Oh! how long—? 13
 be gracious unto Thy servants!
 O refresh us with Thy mercy and that soon, 14
 so shall we rejoice and be glad all the days of our life!
 comfort us again now after the days that Thou hast plagued us, 15
 and the years wherein we have suffered adversity!
 shew Thy servants Thy work, 16
 and their children Thy glory!
 and the glorious majesty of the Lord our God be upon us! 17
 prosper Thou the work of our hands upon us
 O prosper Thou our handy work!

§ 35 PSALM XLVI

I *God a refuge in time and tempest*

God is our refuge and strength 1
 a very present help in trouble
 therefore will we not fear though the earth do quake, 2
 though the mountains totter in the midst of the sea,
 though the waters thereof rage and swell, 3
 and though the mountains shake at the tempest of the same
Jehovah, Lord of Hosts, is with us,
the God of Jacob is our tower of strength

II *as the stream of Siloam so hath been His presence to the besieged*

There is a stream the waters whereof make glad the city of God, 4
 the holy places of the tabernacle of the most Highest
 God is in the midst of her, she shall not be moved, 5
 God will help her, the morning draweth nigh
 the nations raged the kingdoms were moved 6
 at the voice of His thunder the earth melteth
Jehovah, Lord of Hosts, is with us,
the God of Jacob is our tower of strength 1

III *His wonders in destroying the Assyrians*

Come hither and behold the work of Jehovah, 8
 what wonders He hath wrought upon the earth
 He maketh wars to cease in all the world, 9
 He breaketh the bow and nappeth the spear in sunder,
 and burneth the chariots in the fire
 Be still then, and know that I am God, 10
 I will be exalted among the heathen, I will be exalted
 in the earth
Jehovah, Lord of Hosts, is with us 11
the God of Jacob is our tower of strength

§ 36 PSALM XLVIII

I *Beauty of Zion the dwelling of God*

Great is Jehovah and worthy to be praised, 1
 in the city of our God, even upon His holy hill
 beauteous on high—the joy of the whole earth,— 2
 is the hill of Sion, in the sides of the north,
 the fortress of the great King
 God hath revealed Himself within her towers
 as a sure refuge
God upholdeth the same for ever!

II *Terror of the allied kings at the sight of her*

For, lo! the kings of the earth took counsel, 3
 and marched up together
 they cast a look upon her and marvelled, 4
 they were astonished and sore afraid

§ 37 Ps LXXVI] CHRONOLOGICALLY ARRANGED 35

fear took hold upon them there 5
 and pain as of a woman in travail,
 through a storm from the east 6
 that breaketh in pieces ships of Taishish
 like as we have heard, so have we seen
 in the city of Jehovah Lord of Hosts, the city of our God, 7
God upholdeth the same for ever

III *Judah celebrateth God's loving-kindness in the Temple*

We think on Thy loving kindness, O God, 8
 in the midst of Thy Temple
 according to Thy name of God, so soundeth Thy praise to 9
 the world's end
 Thy right hand is full of righteousness
 mount Zion rejoiceth 10
 the daughters of Judah are glad,
 because of Thy judgments'
 walk about Zion and go round about her, 11
 tell ye the towers thereof
 mark well her bulwarks, count up her strong places— 12
 that ye may tell them that come after'
 for this God is our God for ever and ever, 13
He will be our guide for everlasting

§ 37 PSALM LXXVI

I *God is great in Zion and breaketh the rod of the oppressor*

In Judah is God known, 1
 His name is great in Israel
 for at Salem He made His tabernacle 2
 and His resting place in Zion
 there brake He the arrows of the bow 3
 the shield, the sword and the battle'

II *none may resist His might*

Full of brightness art Thou, more glorious 4
 than the strongholds of robbers
 the proud were stripped, they slept their sleep 5
 and the men of might found not their hands
 at Thy rebuke, O God of Jacob, 6
 both chariot and horse lie fallen

III *for He executeth righteous judgments upon the nations of the earth*

Thou, even Thou art to be feared, 7
 and who may stand in Thy sight when Thou art angry?
 Thou didst cause judgment to peal forth from heaven, 8
 the earth trembled—and was still,
 when God rose to judgment, 9
 to help all the meek upon the earth

IV *the firmans shall bow before Him and all nations shall do Him homage*

For the fierceness of men shall turn to Thy praise, 10
 the residue of fierceness shall do Thee honour
 promise unto Jehovah your God and keep your vows! 11
 let all that are around Him do homage to His majesty!
 He moweth down the pride of princes, 12
 He is terrible to the kings of the earth

§ 38 PSALM LXXV

I *God at His appointed seasons appeareth to judge the world*

Unto Thee, O God, did we give thanks, 1
 we gave thanks to Thee and Thy name is high,
 men told of Thy wondrous works
 For I choose an appointed time (*saulh Jehovah*), 2
 I, even I, judge according to right,
 the earth quaketh and all the inhabitants thereof 4
 I have established the pillars of it

II *for to Him alone doth judgment belong*

I say unto the fools 'deal not so madly! 5
 and to the ungodly, 'set not up your horn'
 set not up your horn on high, 6
 and speak not with a stiff neck!
 for neither from the east, nor from the west, 7
 nor from the desert, nor from the hills—
 but God will judge, 8
 He putteth down one and setteth up another!

§ 39 Ps LXX] CHRONOLOGICALLY ARRANGED 37

in the hand of Jehovah there is a cup,
the wine is red, full mixed, He poureth out of the same, 9
as for the dregs thereof—all the ungodly of the earth 10
shall drink them and suck them out

III *and He judgeth the folk righteously*

But I will talk of the God of Jacob, 11
and sing praises unto Him for ever,
all the horns of the ungodly also will I break (*saueth Jehovah*), 12
and the horns of the righteous shall be exalted

§ 39 PSALM LXX

I *Worthy is Jehovah to be praised*

Unto Thee, O God, belongeth praise in Zion, 1
and unto Thee shall the vow be performed!
Thou that hearest prayer, 2
unto Thee doth all flesh come!
mine iniquity troubleth me sore, 3
as for our sin, Thou shalt be merciful unto them!
blessed is he whom Thou choosest and takest to dwell in 4
Thy courts
let us rejoice in the beauty of Thy House, in the holy
place of Thy temple!

II *in the works of nature and His dealings with the children of men*

Wonderfully dost Thou show us grace, O God of our salvation
Thou that art the hope of all the ends of the world
and of the uttermost sea!
who in His strength setteth fast the mountains, 6
and is girded about with power
who stilleth the raging of the sea and the noise of his waves, 7
and the madness of the peoples,
so that they that dwell in the ends of the earth are afraid 8
at Thy tokens,
I thou fillest the outgoings of morning and evening with joy!

III *so also for the gracious rain which He hath sent upon the land*

Thou hast visited the earth and watered it 9
and enriched it with the rain of heaven in full stream,
I thou refreshedst her corn for so Thou refresthest the earth, 10

Thou wateredst her furrows and 'washedst down the ridges
thereof,
Thou madest it soft with showers
and blessedst the springing of it
Thou hast crowned the year with Thy goodness 12
and Thy footsteps drop fatness
the very pastures of the wilderness drop fatness 13
and the hills deck themselves with rejoicing,
the meadows clothe themselves with flocks, 14
the valleys also stand so thick with corn,
that they rejoice and shout for joy

§ 40 PSALM CXL

I *Prayer for deliverance from the snares*

Deliver me, O Jehovah, from the evil man, 1
and preserve me from the violent man,
who imagine mischief in their heart, 2
and stir up strife all the day long
they have sharpened their tongues like a serpent, 3
adders' poison is under their lips

II *and snares of the ungodly*

Keep me, O Jehovah, from the hands of the ungodly, 4
preserve me from the violent men,
who are purposed to overthrow my goings'
the proud have laid cords for me and snares,
they have spread a net by the side of my path,
they have set traps for me

III *the Psalmist's hope is in Jehovah*

I say to Jehovah, 'Thou art my God, 6
hear, O Jehovah, the voice of my prayers'
the Lord Jehovah is the strength of my health, 7
a helmet for my head in the day of battle
let not the ungodly have his desire, O Jehovah' 8
let not their device prosper, lest they get the victory

IV *who will requite the wicked for their wickedness*

As for the poison of them that compass me about,— 9
 let them be covered with the mischief of their own lips,
 let hot burning coals fall upon them, 10
 let them be cast into the fire,
 and into the pit, that they rise not again
 slanderers shall not prosper on the earth, 11
 evil shall hunt the violent man to overthrow him

V *and avenge the cause of the patient and upright*

Sure I am that Jehovah will avenge the poor, 12
 and maintain the cause of the helpless!
 but the righteous shall give thanks unto Thy name, 13
 and the just continue in Thy sight

§ 41 PSALM CXLI

I *The Psalmist prayeth to God at eventide*

Jehovah, I call upon Thee, O haste Thee unto me! 1
 consider my voice when I cry unto Thee!
 let my prayer be set forth in Thy sight as the incense, 2
 and the lifting up of my hands as an evening sacrifice!

II *for strength to resist the lures of the wicked*

Set a watch, O Jehovah, before my mouth, 3
 and keep the door of my lips!
 let not my heart be inclined to any evil thing 4
 let me not be occupied with ungodly works,
 and with the men that work wickedness
 and let me not eat of their dainties

III *that his soul may not be heard at their festivities*

I et the righteous rather smite me friendly and reprove me,— 5
 let not oil anoint mine head!—for my prayer goeth up 6
 ever in their calamities!
 then judges are overthrown in stony places 7
 and shall they hear of my words that they were sweet?
 like as when one furroweth up the earth and cleaveth it, 8
 our bones did stick out, we were nigh unto the grave

IV *for he trusteth in God for deliverance*

But mine eyes look unto Thee, O Lord Jehovah, 9
 in Thee is my trust, O pour not out my life!
 keep me from the snare that they have laid for me, 10
 and from the traps of the wicked doers!
 let the ungodly fall into their own nets, 11
 but as for me—let me ever escape them!

§ 42 PSALM CXLII

I *The Psalmist in sore distress prayeth to Jehovah*

I cry unto Jehovah with my voice, 1
 yea, even unto Jehovah do I make my supplication,
 I pour out my complaint before Him, 2
 and show Him of my trouble,
 when my spirit is in heaviness 3
 yet Thou knowest my path, how in the way wherein
 I walk they privily lay a snare for me!

II *for he hath no other helper*

I look upon my right hand and see, 4
 and there is no man that knoweth me
 I have no place to flee unto, 5
 and no man careth for my soul
 I cry unto Thee, O Jehovah! 6
 I say, Thou art my refuge and my portion in the land
 of the living

III *and the righteous regard his deliverance as a token for good*

Consider my complaint, for I am brought very low 7
 O deliver me from my persecutors, 8
 for they are too strong for me!
 bring my soul out of prison, 9
 that I may give thanks unto Thy name,
 the righteous wait to see that Thou mayest do me good!

§ 43 PSALM LV

I *The Psalmist prayeth for help in danger*

Hear my prayer, O God, 1
 and hide not Thyself from my petition ' 1
 take heed unto me and hear me, 2
 —I am spent with sighing and cry in my distress—
 the enemy crieth so and the ungodly cometh on so fast, 3
 for they assail me with mischief and are maliciously set
 against me ' 3
 my heart is disquieted within me, 4
 and the fear of death is fallen upon me,
 fearfulness and trembling are come upon me, 5
 and an horrible dread hath overwhelmed me,
 and I said O that I had wings like a dove, 6
 for then would I fly away and be at rest ' 6
 yea, then would I get me away far off, 7
 and remain in the wilderness ' 7
 then would I haste me to a refuge 8
 from the stormy wind and tempest ' 8

II *and calleth on God to punish the iniquity of the city and the
 treachery of his friend*

Destroy their tongues, O Lord, and cleave them asunder ' 9
 for I have spied violence and strife in the city,
 day and night they go about upon her walls, 10
 mischief also and sorrow are within her
 destruction is in the midst of her, 11
 oppression and guile go not out of her streets ' 11
 —for it is not an enemy that doth me this dishonour for then 12
 I could have borne it,
 neither is it my foe that doth magnify himself against 13
 me for then I had hid myself from him,
 but it is even thou, a man like unto myself, 14
 my companion and mine own familiar friend,
 we took sweet counsel together 15
 and walked to the house of God as friends—
 let death come hastily upon them ' let them go down alive 16
 into the grave ' 16
 for wickedness is in their dwellings and among them

III *he findeth calm in the thought of God's justice*

As for me, I will call upon God, 17
 and Jehovah will help me,
 evening and morning and at noonday do I groan and cry aloud! 18
 (and so He heareth my voice,
 with His saving help He rescueth my life from the heat 19
 of the battle,
 for there were many against me),
 yea, I cry that God may hear, that He who is King of 20
 old may bring them down,
 for they keep not their oath and have no fear of God!
 he laid his hand upon them that were at peace with him, 21
 and he brake his covenant
 the words of his mouth are softer than butter, having war 22
 in his heart
 his words are smoother than oil, yet be they very swords!
 Cast thy cure upon Jehovah, and He will care for thee, 23
 He will never suffer the righteous to fall!
 and as for them, Thou, O God, wilt bring them into the 24
 pit of destruction,
 the bloodthirsty and deceitful men shall not live out 25
 half their days,
 but my trust shall be in Thee!

§ 44 PSALM V

I *The Psalmist appealeth to God to hear him*

Give ear unto my words, O Jehovah, 1
 consider my meditation!
 O hearken Thou unto the voice of my calling, my King
 and my God!
 for unto Thee will I make my prayer

II *for God ever helpeth the godly*

O Jehovah, in the morning dost Thou hear my voice, 2
 early do I wait on Thee and watch,
 for Thou art a God that hast no pleasure in wickedness, 4
 neither shall the wicked man dwell with Thee,
 such as be foolish shall not stand in Thy sight, 5
 Thou hatest all them that work iniquity,

§ 45 PS I XIV] CHRONOLOGICALLY ARRANGED 43

Thou shalt destroy them that speak lies, 6
Jehovah abhorreth the bloodthirsty and deceitful man

III *specially in their hour of need*

But as for me in the multitude* of Thy mercy will I come 7
into Thine house,
and in Thy fear will I worship at Thy holy Temple
lead me, O Jehovah in Thy righteousness, because of them 8
that lie in wait for me,
make Thy way plain before my face †
for there is no faithfulness in their mouth, 9
their inward parts are void wickedness,
their throat is an open sepulchre, 10
they flatter with their tongue

IV *and defeat th th plots of the wicked*

Hold them guilty O God let them fall away from their 11
counsels
cast them down in the multitude of their ungodliness,
for they have rebelled against Thee,
and let all them that put their trust in Thee rejoice, 12
let them ever shout for joy and be Thou their defence,
let them also that love Thy name be joyful in Thee
for Thou, O Jehovah, dost bless the righteous, 13
and with Thy favour dost compass him as with a shield.

§ 45 PSALM I XIV

I *Pray for help*

Hear my voice O God when I cry
preserve my life from fear of the enemy,
hide me from the secret counsels of the wicked
and from the gathering together of evil doers,
who whet their tongue like a sword
and make ready their arrows even bitter words
that they may privily shoot at him that is perfect,
that they may shoot suddenly and fear not

II for the plots of the wicked are deep

They encourage themselves in mischief, 5
 they commune among themselves how they may lay snares,
 and say that no man shall see them,
 they devise deeds of iniquity, 6
 even now are they ready with their cunning devices,
 they keep them secret, every man in the deep of his heart,
 but suddenly God shooteth at them with an arrow,
 and lo! they are wounded unaware!

III but God shall turn their plots against themselves

They are confounded, yea their own tongues have made 8
 them fall,
 and they that had respect unto them flee away,
 so all men that see it shall be afraid, 9
 and shall say, 'thus hath God done,'
 for they shall perceive that it is His work
 the righteous shall rejoice in Jehovah and put their trust 10
 in Him,
 and all they that are true of heart shall be glad

§ 46 PSALM LII

I The confidence of the wicked

Why boastest thou thyself in mischief, thou tyrant, 1
 whereas the goodness of God endureth yet daily? 2
 thy tongue imagineth destruction 3
 like a whetted razor, thou man of guile!
 thou lovest unrighteousness more than goodness, 4
 and lying rather than to speak righteousness,
 thou lovest all words that may do hurt, 5
 O thou false tongue!

II yet God shall overthrow him

So may God likewise destroy thee for ever, 6
 take thee and pluck thee out of thy dwelling,
 and root thee out of the land of the living,
 the righteous shall see this and fear, 7
 and shall laugh him to scorn

10, this is the man, that took not God for his strength, 8
 'but trusted unto the multitude of his riches,
 'and was proud in his own flowaiddness'

III *while the godly shall continue for ever*

As for me, I am like a green olive tree in the house of God, 9
 my trust is in the tender mercy of God for ever and ever!
 I will always give thanks unto Thee for that Thou hast done, 10
 and I will wait on Thy name, for it is lovely,
 in the presence of all Thy saints

§ 47 PSALM XXXVI

I *The ungodly rejoiceth in his misdeeds*

The voice of evil is deep in the heart of the ungodly, 1
 there is no fear of God before his eyes,
 for it flattereth him in his own sight,
 to devise wickedness and to follow hate,
 the words of his mouth are mischief and deceit, 2
 he hath left off to behave himself wisely and to do good
 he imagineth mischief upon his bed, 4
 and hath set himself in no good way, neither doth he
 abhor anything that is evil'

II *but God is just who will protect His own*

O Jehovah, Thy mercy reacheth unto the heavens,
 and Thy faithfulness unto the clouds'
 Thy righteousness standeth like the mountains of God 6
 Thy judgments are like the great deep,
 Thou, O Jehovah, shalt save both man and beast' 7
 how excellent is Thy mercy, O God!
 and the children of men shall flee under the shadow of
 Thy wings
 they shall be satisfied with the plenteousness of Thy house 8
 and Thou shalt give them drink of Thy pleasures, as
 out of a river

III *and overthrow the wicked*

For with Thee is the well of life, 9
 and in Thy light shall we see light'
 O continue forth Thy lovingkindness unto them that know Thee, 10
 and Thy righteousness unto them that are true of heart

O let not the foot of pride come against me,	11
and let not the hand of the ungodly drive me away!	
there are they fallen all that work wickedness,	12
they are cast down, and shall not be able to stand!	

§ 48 PSALM IIV

I *Prayer for help against the heathen*

Save me, O God, for Thy name's sake	1
and avenge me by Thy strength!	
hear my prayer, O God,	2
and hearken unto the words of my mouth	
for strangers are risen up against me,	3
and tyrants which have not God before their eyes,	
seek after mine soul	

II *triumph of faith*

Behold, God is my helper,	4
the Lord is with them that uphold my soul	
He shall reward evil unto mine enemies,	5
destroy Thou them in Thy truth!	
I will sacrifice unto Thee with a free heart,	6
I will praise Thy name, O Jehovah, for It is good,	
for It hath delivered me from all my troubles,	7
and mine eye hath seen his desire upon mine enemies	

49 PSALM LXI

I *The Psalmist prayeth to God from a distant land*

Hear my crying, O God	1
give ear unto my prayer!	
from the ends of the earth do I call upon Thee,	2
when my heart is faint	
Thou wilt lead me upon the rock which is too high for me	3

II *and longeth for the Temple*

Thou wast ever a refuge for me,	
and a strong tower against the enemy	
O that I might dwell in Thy tabernacle for ever,	4
and flee unto the covert of Thy wings!	

for Thou, O God, didst hear my vows 5
and gavest me the heritage of them that fear Thy name!

III *and for the safety of the King*

Thou wilt grant the King a long life, 6
and make his years as many generations,
may he reign before God for ever 7
prepare Thy loving kindness and truth that they may
preserve him
so will I sing praises unto Thy name for ever, 8
that I may daily perform my vows

§ 50 PSALM LXIII

I *The Psalmist in exile longeth to return to the Temple*

O God, Thou art my God early do I seek Thee, 1
my soul thirsteth for Thee
my flesh also longeth after Thee, 2
in a barren and dry land where no water is
thus have I seen Thee in the sanctuary, 3
and beheld Thy power and glory,
for Thy loving kindness is better than the life itself, 4
so did my lips sing in Thy praise
thus will I magnify Thee while I live, 5
and lift up my hands in Thy name
my soul is satisfied as it were with marrow and fatness 6
and my mouth praiseth Thee with joyful lips,
when I remember Thee upon my bed 7
and think upon Thee in the night watches!

II. *for God hath been his deliverer*

Thou verily wast my helper 8
and under the shadow of Thy wings do I rejoice,
my soul did hang upon Thee, 9
and Thy right hand did hold me fast
as for them that seek my soul to destroy it, 10
let them sink into the depths of the earth!
let them be given over to the edge of the sword, 11
let them be a portion for jackals!

III *Prayer for the prosperity of the king*

But may the king rejoice in God ! 12
 let every one that sweareth by him triumph,
 but the mouth of them that speak lies shall be stopped !

§ 51 PSALM LVI

I *In the midst of persecution*

Be merciful unto me, O God ! for man goeth about to 1
 devour me
 they are daily fighting and troubling me,
 mine enemies would daily swallow me up,
 for they be many which disdainfully fight against me
 What time I am afraid, 5
 in Thee do I put my trust
 through God do I praise His word 4
 yea, in God do I put my trust and fear not,
 what shall flesh do unto me ?

II *the Psalmist trusteth in the providence of God*

They daily wrest my words, 5
 all that they imagine is to do me evil
 hey stir up strife and lie in wait, they mark my steps 6
 as though they longed for my life
 recompense them according to their wickedness, 7
 in Thine anger cast down the peoples O God !
 Thou countest my sighings, 8
 Thou puttest my tears in Thy bottle—
 are not they noted in Thy book ?

III *who will deliver him in the time of trouble*

What time I call upon Thee, then shall mine enemies be 9
 put to flight !
 this I know, that God is on my side !
 through God do I praise His word, 10
 through Jehovah do I praise His word
 yea in God do I put my trust and fear not, 11
 what shall flesh do unto me ?

§ 52 PS LVII] CHRONOLOGICALLY ARRANGED 49

unto Thee O God do I owe my vows 12
 unto Thee will I give thanks,
 for Thou hast delivered my life from death, 13
 and my feet from falling
 that I may walk before God in the light of the living

§ 52 PSALM LVII

I *Prayer in affliction*

Be merciful unto me, O God, be merciful unto me, 1
 for my soul fleeth unto Thee for refuge
 yea, under the shadow of Thy wings shall be my refuge,
 until this peril be overpast!
 I will call unto the most high God,
 even to God who doeth good unto me,
 that He send from heaven and save me, 3
 and put to shame him that would eat me up,
 yea, that God send forth His mercy and truth! 4
 my soul is among lions, I lie even among ravening men, 5
 with the children of men, whose teeth are spears and arrows,
 and their tongue a sharp sword
Set up Thyself, O God, above the heavens, 6
and Thy glory above all the earth!

II *for the restoration of God's kingdom*

They have laid a net for my feet 7
 and their own soul is bowed down,
 they have digged a pit before me
 —and are fallen into the midst of it themselves
 mine heart is fixed, O God, mine heart is fixed, 8
 I will sing and give praise!
 awake up, my glory awake lute and harp! 9
 I myself will awake right early!
 I will give thanks unto Thee, O Lord, among the people, 10
 and I will sing unto Thee among the nations
 for the greatness of Thy mercy reacheth unto the heavens, 11
 and Thy truth unto the clouds!
Set up Thyself, O God above the heavens, 12
and Thy glory above all the earth!

§ 53 PSALM LVIII

I *The Psalmist in mockery compareth the titles of the judges with their works*

Do ye indeed speak righteousness, O ye gods, 1
and judge uprightly the sons of men,
while yet ye imagine mischief in your heart, 2
and weigh out the wickedness of your hands upon the earth?

II *sheweth their real nature*

The wicked are froward even from their mother's womb, 3
as soon as they are born, they go astray and speak lies!
they are as venomous as the poison of a serpent, 4
even like the deaf adder that stoppeth her ears,
which refuseth to hear the voice of the chinner, 5
churn he never so wisely!

III *and calleth on God to destroy them*

Break their teeth, O God, in their mouths, 6
smite the jawbones of the lions, O Jehovah!
when they shoot out their arrows let them be blunted,
let them fall away like water that runneth upace,
let them consume away like wax that melteth, 7
like the untimely fruit of a woman, which seeth not the sun!

IV *he foreseeth their sudden overthrow and the triumph of the righteous*

Or ever your thorns perceive it, 8
He will consume the thicket, both green and dry,
the righteous shall rejoice when he seeth the vengeance, 9
he shall wash his footsteps in the blood of the ungodly
so that a man shall say, 'verily there is a reward for the 10
righteous,
'verily there be gods that judge in the earth!'

§ 54 PSALM LIX

I *The Psalmist crieth to God for help against the fury of the invader*

Deliver me from mine enemies, O God! 1
defend me from them that rise up against me,

O deliver me from the wicked doers, 2
 and save me from the bloodthirsty men!
 for lo, they lie in wait for my life, 3
 violent men conspire against me—
 without any offence or fault of me, O Jehovah!
 they run and prepare themselves without my fault 4
 arise Thou therefore to help me and behold!
 stand up Jehovah God of Hosts, Thou God of Israel, 5
 stand up and visit all the heathen,
 and shew not mercy to the treacherous man and the robber!

II *and sett forth the threatening, danger and the majesty and
 mercy of God*

They shall come back in the evening, 6
 howl like a dog and run about the city
 behold they will boast aloud with their mouth, 7
 swords are in their lips,
 for, say they, 'who doth hear?'
 but I thou Jehovah shalt have them in decision, 8
 Thou shalt laugh all the heathen to scorn!
 upon Thee, O my strength, will I wait! 9
 for Thou art the God of my refuge
 my God will show me His kindness plenteously, 10
 God shall let me see my desire upon mine enemies!

III *he prayeth Him to let the enemy come back that they may be
 slain before the city so that all the people may see it*

Slay them not, lest my people forget it, 11
 drive them on through Thy might and cast them down,
 O Lord our defence!
 for the sin of their mouth and for the words of their lips,— 1
 O let them be taken in their pride!
 and why? their speaking is of cursing and lies!
 consume them in Thy wrath consume them that they perish, 13
 that men may know that it is God that ruleth in Jacob
 and unto the ends of the world!
 and let them return in the evening 14
 howl like a dog and go around the city!
 they will rush violently for their meat, 15
 yea verily they shall be satisfied and fall!

IV *Praise of God for the deliverance*

As for me, I will sing of Thy power 16
 and will praise Thy mercy every morning
 for Thou hast been my defence
 and refuge in the day of my trouble,
 unto Thee, O my strength, will I sing 17
 for Thou, O God, art my refuge and my merciful God!

§ 55 PSALM XXVI

I *The Psalmist testifieth of his integrity*

Be Thou my judge, O Jehovah! 1
 for I have walked innocently,
 my trust hath been also in Jehovah without wavering!

II

Examine me, O Jehovah, and prove me, 2
 try out my reins and my heart!
 for Thy loving kindness is before mine eyes 3
 and I will walk in Thy truth,
 I have not dwelt with vain persons, 4
 neither will I have fellowship with the deceitful

III

I hate the congregation of the wicked,
 and will not sit among the ungodly, 6
 I wash mine hands in innocency,
 that so I may go about Thine altar O Jehovah,
 that I may sing aloud with the voice of thanksgiving 7
 and tell of all Thy wondrous works!

IV *claimeth deliverance from the visitation*

O Jehovah! I love the habitation of Thy house, 8
 and the place where Thy glory dwelleth,
 sweep not away my soul with sinners, 9
 nor my life with the blood-thirsty,
 in whose hands is abominable wickedness 10
 and their right hand is full of bribes!

V *and abideth in hope*

But as for me—I will walk innocently 11
 O deliver me and be merciful unto me '
 my foot standeth in an even place, 12
 I will praise Jehovah in the congregation

§ 56 PSALM XXVIII

I *The Psalmist prayeth to God for deliverance*

Unto Thee, O Jehovah will I cry, 1
 my rock, be not Thou silent to me,
 lest, if Thou be silent, I become like them that go down
 to the grave
 hear the voice of my humble petitions when I cry unto Thee 2
 when I hold up my hand towards the mercy seat of
 Thy holy Temple '

II *from the common destruction of the wicked*

Draw me not away with the ungodly and wicked doers 3
 which speak friendly to their neighbours but imagine
 mischief in their hearts '
 reward them after their desert and after the wickedness of
 their deeds, 4
 recompense them after the work of their hands, 5
 pay them that they have deserved '

III

For they regard not the wails of Jehovah, 6
 nor the operation of His hands,
 therefore let Him break them down and not build them up '

The deliverance is granted and he returneth thanks

Praised be Jehovah, 7
 for He hath heard the voice of my humble petitions '
 Jehovah is my strength and my shield 8
 my heart hath trusted in Him and I am helped
 therefore my heart danceth for joy and in my song will
 I praise Him '

O Jehovah, who art their strength 9
 and the saving defence of Thine Anointed
 O save Thy people and give Thy blessing unto Thine 10
 inheritance
 feed them and set them up for ever!

§ 57 PSALM XXX

I Th Psalmist declareth his confidence in God

In thee, O Jehovah, have I put my trust let me not be 1
 put to confusion for ever,
 deliver me in Thy righteousness
 bow down Thine ear to me, make haste to deliver me
 and be Thou my strong rock
 and a house of defence to save me!
 for Thou art my strong rock and my castle, 4
 Thou wilt also be my guide and lead me for Thy
 Name's sake
 Thou wilt draw me out of the net that they have laid 5
 privily for me,
 for Thou art my stronghold
 into Thy hands I commend my spirit 6
 for Thou hast redeemed me Jehovah, Thou God of truth!
 Thou hatest them that hold to lying vanities, 7
 but as for me, my trust is in Jehovah

II craweth help in sorrow and suffering

I let me be glad and rejoice in Thy mercy 8
 for Thou hast considered my trouble,
 and hast known my soul in adversities,
 Thou hast not delivered me into the hand of the enemy, 9
 but hast set my foot in a large room!
 have mercy upon me, O Jehovah! for I am in trouble, 10
 and mine eye is consumed for very heaviness yea, my
 soul and my body
 for my life is waxen old with heaviness and my years with 11
 mourning,
 my strength faileth me because of mine infirmity and my 12
 bones are consumed by reason of my oppressors

I became a reproach even to my neighbours and they of 13
mine acquaintance were afraid of me,
and they that see me without convey themselves from me,
I am clean forgotten as a dead man out of mind, 14
I am become like a broken vessel

III *declareth anew his confidence*

I have heard the slander of the multitude fear was on every 15
side
while they conspired together against me
and took their counsel to take away my life
but as for me—my hope hath been in Thee, O Jehovah, 16
I have said 'Thou art my God'
my times are in Thy hand, 17
deliver me from the hand of mine enemies and from
them that persecute me
shew Thy servant the light of Thy countenance, 18
and save me for Thy mercies' sake!
let me not be confounded O Jehovah, for I call upon Thee! 19
let the ungodly be put to confusion and be put to
silence in the grave!
let the lying lips be put to silence 20
which cruelly disdainfully and despitefully speak against
the righteous!

I *and rejoiceth in the fulfilment of his prayer*

O how plentiful is Thy goodness which Thou hast laid up 21
for them that fear Thee
and that Thou hast prepared for them that put their
trust in Thee,
even before the Sons of men
Thou hidest them in the shelter of Thy presence from the 22
noise of men
and keepest them in a covered place from the strife of
tongues!
blessed be Jehovah for He hath shewed me His marvellous 3
great kindness
in the time of oppression and need!

II

As for me, I said in my trouble, 'I am cast off from the sight of Thine eyes,'
 nevertheless Thou heardest the voice of my prayer
 when I cried unto Thee
 O love Jehovah all ye His saints!
 Jehovah preserveth them that are faithful,
 and plenteously rewardeth the proud doer
 be strong and He shall establish your trait,
 all ye that put your trust in Jehovah!

§ 58 PSALM LXXXVIII

I *A prelude*

O Jehovah, God of my salvation,
 I have cried day and night before Thee,
 O let my prayer enter into Thy presence,
 incline Thine ear unto my calling!

II *The Psalmist in his sufferings*

For my soul is full of trouble
 and my life draweth nigh unto the grave
 I am counted as one of them that go down into the pit,
 and I am become even as a man that hath no strength
 my place is among the dead,
 like unto them that are slain and lie in the grave,
 who are out of Thy remembrance,
 and are cut away from Thy hand
 Thou hast laid me in the lowest pit,
 in a place of darkness and in the deep,
 Thine indignation lieth hard upon me
 and Thou hast vexed me with all Thy storms

III *prayer to God*

Thou hast put away mine acquaintance far from me,
 and made me to be abhorred of them,
 I am so fast shut in that I cannot get forth
 my sight faileth me for very trouble,
 O Jehovah I call daily upon Thee,
 I stretch forth my hands unto Thee,

dost Thou shew wonders among the dead?	10
'or shall the dead rise up again and praise Thee?	
'shall Thy loving kindness be shewed in the grave?	11
'or Thy faithfulness in destruction?	
'shall Thy wondrous works be known in the dark?	12
'and Thy righteousness in the land where all things are forgotten?	

IV *but can it attain to comfort*

But as for me—to Thee, Jehovah do I cry,	13
and early shall my prayer come before Thee	
O Jehovah, why abhorrest Thou my soul	14
and hidest Thou Thy face from me?	
I am in misery and my youth faileth me	15
Thy terrors do I suffer a horrible dread overwhelmeth me,	
Thy wrathful displeasure is gone over me	16
Thy terrors have utterly undone me,	
they came round about me daily like the waterfloods,	17
and compassed me together on every side!	
my lovers and friends hast Thou put away from me,	18
mine acquaintance also—they that dwell in the grave!	

§ 59 PSALM L

The Psalmist describeth his vision of judgment

Jehovah even the most mighty God, hath spoken and called	1
the world	
from the rising up of the sun unto the going down thereof	
out of Sion, the perfection of beauty,	2
hath God shined,—	
our God shall come and shall not keep silence!	3
there went before Him a consuming fire	
and a mighty tempest was stirred up round about Him	
He calleth to the heaven above	4
and to the earth that He will judge His people,	
gather His saints together unto Him,	5
those that have made a covenant with Him with sacrifice!	
and the heavens declared His judgment	6
how that God Himself doth judge—	

I *God's sentence against the nation*

Hear, O My people, and I will speak, I myself will 7
 testify against thee, O Israel —
 I am God, even thy God!
 I will not reprove thee, because of thy sacrifices, 8
 for thy burnt offerings are always before Me,
 I will take no bullock out of thine house, 9
 nor he goat out of thy folds!
 For all the beasts of the forest are Mine, 10
 and so are the cattle upon a thousand hills,
 I know all the fowls upon the mountains, 11
 and the wild beasts of the field are in My sight,
 if I were hungry, I would not tell thee, 12
 for the whole world is Mine and all that is therein!
 Thinkest thou that I will eat bulls' flesh?
 and drink the blood of goats?
 offer unto God thanksgiving 13
 and pay thy vows unto the Most Highest, 14
 and call upon Me in the time of trouble, 15
 so will I hear thee and thou shalt praise Me!

II *against the wicked*

But unto the ungodly said God 16
 why dost thou preach My laws,
 and takest My covenant in thy mouth,
 wherewith thou hatest to be reformed 17
 and hast cast My words behind thee?
 when thou sawest a thief, thou consentedst unto him 18
 and hast been partaker with the adulterers,
 thou hast let thy mouth speak wickedness, 19
 and with thy tongue thou hast set forth deceit,
 thou sittest and speakest against thy brother, 20
 yea, and slanderest thine own mother's son
 these things hast thou done—and I held My tongue 21
 and thou thoughtest that I am even such a one as thyself
 but I will reprove thee and set before thee the things that
 thou hast done

III *His words of mercy and solemn warning*

Consider this, ye that forget God, 22
lest I pluck you away and there be none to deliver you!
Whoso offereth Me thanks and praise, he honoureth Me, 23
and to him that ordereth his conversation aright,
will I shew the salvation of God!

§ 60 PSALM I

Man rewarded according to his deeds

Blessed is the man that hath not walked in the counsel of the
ungodly
nor stood in the way of sinners,
and hath not sat in the seat of the scornful,
but his delight is in the law of Jehovah
and in His law will he meditate day and night
he shall be like a tree planted by the water side,
that will bring forth his fruit in due season, his leaf
also doth not wither
and look, whatsoever he doeth it shall prosper
As for the ungodly, it is not so with them,
but they are like the chaff which the wind scattereth
Therefore the ungodly shall not be able to stand in the
judgment,
neither the sinners in the congregation of the righteous
for Jehovah knoweth the way of the righteous,
but the way of the ungodly shall perish

§ 61 PSALMS 118, 119

An Alphabetical Psalm

I [Ps 118] *Thanksgiving for a great deliverance and a revelation
of the divine mercy*

All my heart shall praise Thee, O Jehovah
I will speak of all Thy marvellous works,
I will be glad and rejoice in Thee,
yea, my songs will I make of Thy name, O Thou
most Highest!
Because mine enemies are driven back,
and fall and perish at Thy presence,
for Thou hast maintained my right and my cause,
Thou art set on the throne that judgest right!

Confounded are the heathen and the ungodly are destroyed, 5
 Thou hast put out their name for ever and ever,
 as for the enemy,—he is laid waste in perpetual ruin, 6
 yea, the cities which Thou hast destroyed—then memorial
 is perished with them,
 but Jehovah reigneth a King for ever, 7
 He hath also prepared His seat for judgment,
 and He will judge the world in righteousness 8
 and minister true judgment unto the people,
 Great defence shall Jehovah be to the oppressed, 9
 even a refuge in time of drought and trouble,
 and they that know Thy name shall put their trust in Thee 10
 for Thou, Jehovah hast never failed them that seek Thee!

II *Prayer for Jehovah's help against internal troubles*

High praise to Jehovah who dwelleth in Sion, 11
 shew the people of His doings,
 for He that maketh inquisition for blood hath remembered 12
 them,
 and hath not forgotten the complaint of the poor
 In mercy, O Jehovah, consider the trouble which I have 13
 suffered from them that hate me,
 Thou that liftedst me up from the gates of death,
 that I may shew forth all Thy praise 14
 within the gates of the daughter of Sion will I rejoice
 at Thy salvation!
 Justly are the heathen sunk in the pit which they made, 15
 in the same net which they hid privily is their own
 foot taken,
 Jehovah shewed Himself He hath executed judgment, 16
 the ungodly is trapped in the work of his own hands
 Know thou that the ungodly shall return to the grave, 17
 yea the heathen, and all that forget God,
 for the poor shall not always be forgotten, 18
 the patient abiding of the meek shall not perish for ever
 Up, Jehovah! let not man have the upper hand, 19
 the heathen shall be judged in Thy sight!
 put them in fear, O Jehovah! 20
 let the heathen know themselves to be but men!

III [Ps x.] *a more detailed description of these troubles*

Why standest Thou so far off, O Jehovah? 1
 and hidest Thy face in the needful time of trouble?

The wicked in his pride doth persecute the poor, 2
 they are taken in the devices he hath imagined,
 the ungodly maketh boast of his own heart's desire 3
 the covetous man forsaketh and despiseth Jehovah

The ungodly hath a high look, and saith 'HE heedeth not, 4
 'there is no God'—this is his thought continually
 his way doth always prosper, 5
 Thy judgments are far above out of his sight
 as for his enemies, he defiecth them,
 and in his heart he saith 'tush, I shall never be cast down, 6
 there shall no harm happen unto me'

His mouth is full of cursing deceit and fraud, 7
 under his tongue is mischief and destruction,
 he sitteth in the lurking places of the villages 8
 yea, privily in his lurking dens doth he slay the innocent
 his eyes are privily set against the poor, 9
 he lieth waiting secretly as a lion in his lair'

Yea he lurketh to ravish the poor
 he doth ravish the poor and getteth him into his net, 10
 he croucheth, he lieth down,— 11
 and the poor do fall into his jaws,
 for he saith in his heart, tush, God hath forgotten, 12
 'He hideth His face, He will never see it'

IV renewed prayer to Jehovah to effect a final deliverance from them

Up, Jehovah! O God, lift up Thine hand, 13
 forget not the poor!
 wherefore should the wicked condemn God, 14
 while he doth evil in his heart, tush! Thou carest not for it!
 Verily I have seen it! for Thou beholdest mischief and wrong, 15
 to give them on Thy hands, 16
 the poor committeth himself to Thee,
 Thou art always the helper of the fatherless
 Wilt not Thou break the arm of the ungodly? 17
 yea, Thou shalt seek his works and they shall not be found
 Jehovah is King for ever and ever, 18
 let the heathen perish out of His land!

Zealously hast thou defended the cause of the poor, O Jehovah!
 Thou wilt establish their heart, Thine ear hearkeneth
 thereto,
 to help the fatherless and poor unto their right,
 that the men of the earth be no more exalted against Thee!

§ 62 PSALM XXXVII

An Alphabetical Psalm

I The righteous waited to discern the prosperity of the wicked

Against the ungodly fret not thyself,
 neither be thou envious against the evil doers,
 for they shall soon be cut down like the grass,
 and be withered even as the green herb
 Be doing good and put thy trust in the Lord,
 dwell in the land, and verily thou shalt be fed,
 delight thou in Jehovah,
 and He shall give thee thy heart's desire!
 Commit thy ways unto Jehovah
 put thy trust in Him and He shall bring it to pass,
 He shall make thy righteousness as clean as the light,
 and thy cause as clear as the noonday!
 Do thou rest in Jehovah wait patiently for Him,
 and grieve not thyself at him whose way doth prosper,
 against the man that doeth after evil counsels
 Eschew wrath and let go displeasure,
 and fret not thyself, else shalt thou be moved to do evil
 wicked doers shall be rooted out,
 and they that patiently abide in God, these shall inherit
 the land
 For—yet a little while—and the ungodly shall be clean gone,
 thou shalt look after his place, and he shall be away!
 but the meek-spirited shall possess the earth,
 and shall be refreshed in the multitude of peace

II for it is but for a time

Go to, ye that seek counsel against the just,
 and gnash upon him with your teeth,
 the Lord shall laugh you to scorn,
 for He hath seen that your day is coming

Hath the ungodly drawn his sword and bent his bow, 14
 to cast down the poor and needy and to slay the upright?
 his sword shall go through his own heart, 15
 and his bow shall be broken
Is not a small thing that the righteous hath 16
 better than great riches of the ungodly?
 for the arms of the ungodly shall be broken, 17
 but Jehovah upholdeth the righteous
Jehovah knoweth the days of the godly, 18
 and their inheritance shall endure for ever
 they shall not be ashamed in the perilous time, 19
 and in the days of dearth they shall have enough
Know that the ungodly shall perish, 20
 and the enemies of Jehovah are as the flower of the field,
 they shall consume—yea, even in smoke shall they
 consume away!

III while the righteous have the abiding protection of God

Lo! the ungodly borroweth and prayeth not again, 21
 but the righteous is merciful and liberal
 such as are blessed of God shall possess the land, 22
 and they that are cursed of Him shall be rooted out
Moreover Jehovah ordereth a good man's going, 23
 and hath pleasure in his way
 though he fall, he shall not be utterly cast down, 24
 for Jehovah upholdeth him with His hand
Never, though I have been young and now am old, 25
 have I seen the righteous forsaken and his seed begging
 their bread,
 the righteous is ever merciful and lendeth, 26
 and his seed is blessed
Oh, flee from evil and do the thing that is good, 27
 and so thou shalt dwell for evermore
 for Jehovah loveth the thing that is right, 28
 He forsaketh not His saints
Punishment awaiteth the unrighteous 29
 as for the seed of the ungodly, it shall be rooted out
 the righteous shall inherit the land, 30
 and dwell therein for ever
Righteousness uttereth wisdom with her lips 31
 and the tongue of the righteous speaketh judgment,
 the law of his God is in his heart, 32
 and his goings shall not slide!

See, how the wicked lieth in wait for the righteous,	33
and seeketh occasion to slay him,	
but Jehovah will not leave him in his hand,	34
nor condemn him when he is judged	
Trust thou in Jehovah and keep His way,	35
and He shall promote thee to inherit the land,	
when the ungodly shall perish, thou shalt see it	
Ungodly men have I seen in great power,	36
and flourishing like a green bay tree,	
yet he passed away and lo, he was gone,	37
I sought him, but his place could nowhere be found	
View the perfect man and behold the upright,	38
how the man of peace hath prosperity,	
but as for transgressors, they shall perish together,	39
the posterity of the wicked shall be rooted out	
Yea, the salvation of the righteous cometh of Jehovah,	40
He is then strength in the time of trouble	
Jehovah standeth by and delivereth them	41
He delivereth them from the ungodly and saveth them	
because they put their trust in Him	

§ 63 PSALM LXXXII

I *Prayer for the prosperity of the king*

Give the king Thy judgments, O God !	1
and Thy righteousness unto the king's son,	
then shall he judge Thy people with equity	2
and Thy poor according unto right,	
the mountains also shall bring blessing to the people,	3
and the little hills, through righteousness !	
let him keep the suffering folk by their right,	4
let him defend the children of the poor,	
and the oppressor let him utterly despoil !	
then shall they fear Thee as long as the sun and moon endureth,	5
from one generation to another !	
let it come down like the rain upon the mown field,	6
even as drops of rain that water the earth,	
in his time let the righteous flourish,	7
yea, and abundance of peace, so long as the moon endureth	

II *for the restoration of his dominion for he is the protector of the oppressed*

Let his dominion be also from sea to sea, 8
 and from the river even unto the world's end,
 let them that dwell in the wilderness kneel before him, 9
 and let his enemies lick the dust,
 let the kings of Tarshish and of the isles give presents, 10
 let the kings of Arabia and Saba bring gifts,
 yea, let all kings fall down before him, 11
 let all nations do him service!
 for he delivereth the poor when he crieth, 12
 the needy also that hath no helper,
 he is favourable to the simple and needy, 13
 and preserveth the souls of the poor—
 he delivereth their souls from oppression and wrong, 14
 and dear is their blood in his sight—
 so that they may flourish and give unto him of the gold 15
 of Arabia,
 and make prayer for him without ceasing,
 and praise him every day

III *Recital of prayer for universal and everlasting dominion*

Let there be an heap of corn in the land high upon the hills' 16
 let his fruit be high as the hill of Ibanus,
 and let people spring up in the city as grass upon the earth'
 let his name endure for ever, 17
 as long as the sun endureth, let his name increase,
 and let all the peoples be blessed through him,
 yea, let all the peoples praise him'

PERIOD III — §§ 64—89

PSALMS OF THE CAPTIVITY

§ 64 PSALM LVII

I The Psalmist in confidence of his integrity prayeth to God

Hear the right, O Jehovah, consider my complaint, 1
 and hearken unto my prayer that goeth not out of
 feigned lips¹
 my sentence cometh forth from Thy presence, 2
 and Thine eyes look upon the thing that is equal,
 Thou hast proved and visited my heart in the night season, 3
 Thou hast tried me and findest no wickedness in me,
 and my mouth doth not offend,
 as for men's ways,—by the word of Thy lips 4
 I have kept me from the paths of the violent man
 my goings were holden up in Thy paths, 5
 and my footsteps slipped not
 I call upon Thee, for Thou hearest me, O God! 6
 incline Thine ear unto me and hearken unto my words!

II against the persecution of the wicked

Shew Thy marvellous loving kindness, Thou that art the 7
 saviour of them that put their trust in Thee,
 from such as resist Thy right hand!
 keep me as the apple of an eye, 8
 hide me under the shadow of Thy wings,
 from the ungodly that trouble me, 9
 from mine enemies that compass me to take away my life,
 they have enclosed their heart in fat, 10
 and with their mouth they speak proud things,
 they lie waiting in our way on every side, 11
 and turn their eyes to spy through the land
 like as a lion that is greedy of his prey, 12
 and as it were a young lion, lurking in his secret places

III *that though the wicked prosper Jehovah may grant the Psalmist to behold His presence*

Up, Jehovah! disappoint him and cast him down, 13
 deliver my life from the ungodly by Thy sword,
 from men, O Jehovah, by Thy hand,—from men of this world, 14
 which have their portion in this life, whose bellies Thou
 fillest with Thy treasures,
 who have children at their desire and leave their substance 15
 to their babes!
 but as for me, let me behold Thy presence in righteousness, 16
 and when I awake up, let me be satisfied with Thy
 likeness!

§ 65 PSALM LVI

I *The Psalmist's confidence in Jehovah, in spite of the apostasy of friends*

Preserve me, O God! for in Thee have I put my trust 1
 I say of Jehovah, Thou art my Lord, 2
 my goods are as nothing in comparison of Thee!
 the saints which are in the land, 3
 and the nobles in whom is all my delight—
 they multiply their idols and run after other gods, 4
 their drinkofferings of blood may I not offer, 5
 neither make mention of their names within my lips

II *for joy in Jehovah's presence is strength against temptation*

Jehovah is the portion of mine inheritance and of my cup, 6
 Thou art the possession of my lot!
 the times have fallen unto me in pleasant places, 7
 yea, I have a goodly heritage
 I bless Jehovah, for that He gave me counsel, 8
 that my reins also admonished me in the right season,
 I have set Jehovah always before me, 9
 because He is on my right hand, therefore I shall not fall

III *and in His presence is everlasting life*

Wherefore my heart is glad, and my glory rejoiceth 10
 my flesh also shall rest in hope!
 for why? Thou shalt not leave my soul in the grave, 11
 neither shalt Thou suffer Thy loved ones to see corruption,
 Thou shalt shew me the path of life 12
 in Thy presence is the fulness of joy
 and in Thy right hand there is pleasure for evermore

§ 66 PSALM XLIV

I *A summons to hear the great lesson*

O hear ye this, all ye people, 1
 give ear, all ye that dwell in the world,
 high and low, rich and poor, 2
 one with another!
 my mouth shall speak of wisdom, 3
 and my heart shall muse of understanding,
 I will incline mine ear unto the humble, 4
 and shew my dark speech upon the harp

II *that the prosperity of the wicked need cause no fear for wealth without God is of no avail*

Wherefore should I fear in the days of wickedness, 5
 when the sin of them that would overthrow me doth
 compass me about,
 of them that put their trust in their goods, 6
 and boast themselves in the multitude of their riches?
 but surely none of them may redeem himself, 7
 nor give a ransom for himself to God,
 —for it costeth too much to redeem the soul, 8
 that must be let alone for ever—
 so that he may still continue to live 9
 and not see the grave
 nay, but he shall see it, wise men also die, 10
 and perish together, as well as the ignorant and the foolish,
 and leave their riches for other,
 nay, the grave is their everlasting habitation, 11
 their dwelling place from generation to generation—
 they who were had in honour through the land!
and man in his glory, so he have no understanding, 12
is like unto the beasts that are slaughtered and perish

III *and death is the end of the foolish but the righteous hath length of days*

This is the way of them that love foolishness, 13
 and of all those that after them praise their sayings,
 like sheep, that are appointed to be slain,—death shall be 14
 their shepherd,
 and the righteous shall have dominion over them,

yet a little while—and their beauty shall consume away,
 it shall have its dwelling in the grave
 but God will redeem my soul 15
 from the hand of the grave, when it layeth hold on me
 Be thou not afraid, though one be made rich, 16
 or if the glory of his house be increased,
 for he shall carry nothing away with him when he dieth, 17
 neither shall his pomp follow him,
 for though, while he liveth, he counteth himself an happy man, 18
 and though men praise thee, when thou doest well unto
 thyself,
 yet he shall follow the generation of his fathers, 19
 and nevermore shall they see the light!
and man in his glory, so he have no understanding, 20
is like unto the beasts that are slaughtered and perish!

§ 67 PSALM XLII, XLIII

I [Ps XLII] *The Psalmist torn from his native land amid the taunts of his enemies dwelleth lovingly on the joyous festivals of the Temple*

Lile as the hart desireth the waterbrooks, 1
 so longeth my soul after Thee, O God!
 my soul is athirst for God, yea even for the living God, 2
 when shall I come to appear before the presence of God?
 my tears have been my meat day and night, 3
 while they daily say unto me, where is now thy God?
 Now when I think thereupon, I pour out my heart within me 4
 how I went with the multitude,
 and brought them forth into the house of God,
 with the voice of praise and thanksgiving with such as 5
 keep holyday!
Why art thou so heavy, O my soul, and why art thou so 6
disquieted within me?
O put thy trust in God, for I will yet give Him thanks, 7
which is the help of my countenance and my God!

11 *as he taketh his last look from the Jordan hills he is overwhelmed with grief*

My God! my soul is heavy within me, 8
 therefore do I remember Thee from the land of Jordan,
 of Heimon, and the hill of Mizar
 One flood calleth unto another at the noise of Thy waterspouts, 9
 all Thy waves and billows are gone over me

Jehovah hath granted His lovingkindness in the daytime, 10
 and in the night season do I sing of Him and make
 my prayer unto the God of my life,
 I say unto the God of my strength, 'why hast Thou forgotten 11
 me?'
 'why go I thus heavily while the enemy oppresseth me?'
 'my bones are smitten asunder while mine enemies reproach 12
 me,
 'namely, while they say daily unto me, 'where is now 13
 thy God?''
Why art thou so heavy, O my soul, and why art thou so 14
disquieted within me?
O put thy trust in God, for I will yet praise Him, 15
which is the help of my countenance and my God!

III [Ps XLIII] *but riseth to hope in the thought that God in His justice*
could restore him to Jerusalem

Give sentence upon me, O God! 1
 and defend my cause against the ungodly people,
 O deliver me from the deceitful and wicked man!
 for Thou art the God of my strength why hast Thou put 2
 me from Thee?
 and why go I so heavily, while the enemy oppresseth me?
 O send out Thy light and Thy truth! that they may lead me, 3
 and bring me unto Thy holy hill and to Thy dwelling!
 that I may go unto the altar of God, 4
 even unto the God of my joy and gladness
 and upon the harp will I give thanks unto Thee, O God,
 my God!
Why art thou so heavy, O my soul, and why art thou so 5
disquieted within me?
O put thy trust in God, for I will yet praise Him, 6
which is the help of my countenance and my God!

§ 68 PSALM LXXXIV

I *The Psalmist longeth in absence for the holy place*

O how lovely are Thy dwellings, 1
 Jehovah Thou God of Hosts!
 my soul hath a desire and longing for the courts of Jehovah
 my heart and my flesh cry out for the living God

yea, the sparrow hath found her an house and the swallow a nest, 3
 where she may lay her young,
 even Thy altars, O Jehovah, God of Hosts,
 my King and my God !

II *proclaimeth the blessedness of them that dwell there or face the
 dangers of the pilgrimage*

Blessed are they that dwell in Thy House 4
 they shall yet live to praise Thee !
 blessed is the man whose strength is in Thee, 5
 who loveth to think on journeying to Thy House,
 they going through the vale of misery make it a well, 6
 yea, an early rain filleth and covereth it with blessing !
 they go from strength to strength, 7
 and so they appear before God in Sion

III

Jehovah, God of Hosts hear Thou my prayer, 8
 hearken O God of Jacob !
 behold O God, our defender 9
 and look upon the face of Thine Anointed !
 for one day in Thy courts is better than a thousand 10
 I had rather be a door keeper in the House of my God 11
 than to dwell in the tents of ungodliness
 for Jehovah our God is a light and a defence ! 12
 Jehovah will give grace and glory
 and no good thing shall He withhold from them that
 live a godly life

IV

O Jehovah God of Hosts, 13
 blessed is the man that putteth his trust in Thee !

§ 69 PSALM LXXII

I *The Psalmist though he cried to God is forsaken and mocked*

My God, my God ! why hast Thou forsaken me, 1
 and art so far from my help and from the words of
 my complaint !
 O my God ! I cry in the day time but Thou hearest not, 2
 in the night season also, and take no rest

and yet Thou art the Holy One, 3
 who dwellest among the praises of Israel,
 our fathers trusted in Thee 4
 they trusted in Thee and Thou didst deliver them,
 they called upon Thee and were holpen, 5
 they put their trust in Thee and were not confounded
 But as for me, I am a worm and no man, 6
 a very scorn of men and the outcast of the people,
 all they that see me laugh me to scorn, 7
 they shoot out their lips and shake their heads,
 saying 'he trusted in God let Him deliver him, 8
 let Him deliver him if He will have him'

yet he prayeth again to his Helper of old

But Thou art He that took me out of my mother's womb, 9
 Thou wert my stay when I hunged yet upon my mother's
 breasts
 I have been left unto Thee ever since I was born, 10
 Thou art my God even from my mother's womb
 O go not far from me, for trouble is nigh at hand, 11
 and there is none to help

II Enemies surround him in his suffering and condemnation

Many oxen are come about me, 12
 mighty bulls of Basan close me in on every side,
 they gape upon me with their mouths 13
 as it were a ravening and a roaring lion
 I am poured out like water, 14
 and all my bones stick out
 my heart also in the midst of my body
 is even like melting wax
 the skin of my mouth is dried up like a potsherd, 15
 and my tongue cleaveth to my gums
 and wilt Thou bring me to the dust of death?
 for dogs are come about me, 16
 the host of wicked men have laid siege against me,
 they have bound my hands and my feet, 17
 I may tell all my bones,
 they stand staring and looking upon me,
 they part my garments among them, 18
 and cast lots upon my vesture

and yet he reneweth his prayer

But Thou, O Jehovah, be not far from me, 19
 Thou art my strength, haste Thee to help me!
 deliver my soul from the sword, 20
 my darling from the power of the dog!
 save me from the lion's mouth, 21
 and hear me from among the horns of the buffaloes

III on his deliverance he will cause God to be praised by all the world

I will declare Thy name unto my brethren 22
 in the midst of the congregation will I praise Thee!
 'O praise Jehovah, ye that fear Him, 23
 'magnify Him, all ye seed of Jacob,
 'and tremble before Him, all ye seed of Israel
 'for He hath not despised nor abhorred the low estate of 24
 the poor
 'He hath not hid His face from him,
 'but when he called unto Him, He heard him,'
 my praise is of Thee in the great congregation, 25
 my vows will I perform in the sight of them that fear Him,
 the poor shall eat and be satisfied, 26
 they that seek after Jehovah shall praise Him
 may your heart live for ever!
 that all the ends of the world may remember this and be 27
 turned to Jehovah,
 and all the kindreds of the nations may worship before
 Him
 for the kingdom is Jehovah's, 28
 and He is the Governor among the peoples

His story will solace the stiff-necked and live among posterity

All such as be sad upon earth shall eat and do Him worship, 29
 all they that go down into the dust shall kneel before Him, 30
 and whoso keepeth not his own soul alive
 Our seed shall serve Him, 31
 the story of the Lord shall be told to them that come after,
 they shall come and shall declare His deliverance, 32
 yea, to the people that shall be born, that He hath done this

§ 70 PSALM XXXV

I *The Psalmist prayeth God to do battle against his enemies*

Strive Thou O Jehovah with them that strive with me, 1
 fight I thou against them that fight against me,
 lay hand upon the shield and buckler, 2
 and stand up to help me,
 bring forth the spear and battle axe against them that persecute 3
 me,
 say to my soul, I am thy help!
 let them be confounded and put to shame that seek after my life, 4
 let them be turned back and put to confusion that imagine
 mischief for me!
 let them be as chaff before the wind 5
 and the angel of Jehovah scattering them,
 let their way be dull and slippery, 6
 and let the angel of Jehovah pursue them,
 for without cause have they hid their net in a pit for me, 7
 without cause have they digged a pit for my life,
 let destruction come upon him unawares, 8
 let his net that he hath laid privily catch himself,
 that he may fall into his own pit
 and my soul shall be joyful in Jehovah, 9
 it shall rejoice in His salvation
 all my bones shall say, 'Jehovah, who is like unto Thee, 10
 'who delivereth the poor from him that is too strong for him,
 'the poor and the needy from him that spoileth them?'

II *he justifieth his prayer by describing the deceit and ingratitude of his enemies*

False witnesses rise up 11
 they lay to my charge things that I know not of,
 they requite me evil for good, 12
 to the great discomfite of my soul!
 nevertheless when they were sick, I put on sackcloth, 13
 and humbled my soul with fasting,
 and my prayer fell upon my bosom,
 I behaved myself as though it had been my friend or my 14
 brother,
 I went heavily as one that mourneth for his mother,
 but in mine adversity they rejoice and gather themselves 15
 together,
 yea, they scourge me for things that I know not of,
 they make mouths at me and cease not,

with shameless mockings and malicious lies, 16
 they gnash upon me with their teeth
 Lord! how long wilt Thou look upon this? 17
 O deliver my soul from their pitfalls,
 my dailing from the lions,
 so will I give thee thanks in the great congregation, 18
 I will praise thee among much people,
 O let not my lying enemies triumph over me, 19
 neither let them wink with their eyes that hate me without
 a cause

III *showing his common cause with the good*

And why? their communing is not for peace, 20
 but they imagine deceit against them that are quiet in
 the land
 they gape upon me with their mouths, 21
 and say, 'fie on thee, fie on thee'
 'we saw it with our eyes'
 Thou hast seen it, O Jehovah, hold not Thy tongue, 22
 be not far from me, O Lord,
 awake and stand up to judge my quarrel, 23
 even for my cause, my God and my Lord,
 judge me, Jehovah my God, according to Thy righteousness, 24
 and let them not triumph over me,
 let them not say in their hearts, 'there, there, so would we 25
 have it,'
 neither let them say, 'we have devoured him'
 let them be put to confusion and shame together that rejoice 26
 at my trouble
 let them be clothed with rebuke and dishonour that boast
 themselves against me
 let them be glad and rejoice that favour my salvation, 27
 yea let them say alway, 'blessed be Jehovah,
 'who hath pleasure in the prosperity of His servant,'
 and my tongue shall sing of Thy salvation 28
 and of Thy praise all the day long'

§ 71 PSALM XXXVIII

I *The Psalmist in sickness prays for the mitigation of his punishment*

Put me not to rebuke, O Jehovah, in Thine anger, 1
 neither chasten me in Thy heavy displeasure'

for Thine arrows stick fast in me, 2
 and Thy hand presseth me sore,
 there is no health in my flesh, because of Thy displeasure, 3
 neither is there any rest in my bones by reason of my sin
 for my punishments are gone over my head, 4
 and are like a sore burden too heavy for me to bear,
 my wounds stink and are corrupt, 5
 through my foolishness,
 I am bowed down and brought very low, 6
 I go mourning all the day long
 for my loins are filled with a sore disease, 7
 and there is no whole part in my body,
 I am feeble and sore smitten, 8
 I have roared for the very disquietness of my heart

II calleth on God to witness his patience in pain, desertion and danger

Lord Thou knowest all my desire, 9
 my groaning is not hid from Thee,
 my heart panteth, my strength hath failed me, 10
 and the sight of mine eyes is gone from me
 my friends and my neighbours stand looking on my trouble, 11
 and my kinsmen stand afar off,
 they also that seek after my life lay snares for me, 12
 they that go about to do me evil talk of mischief,
 and imagine deceit all the day long
 as for me I am like a deaf man and hear not, 13
 and as one that is dumb who doth not open his mouth,
 I am become even as a man that heareth not, 14
 and in whose mouth are no reproofs,
 for in Thee O Jehovah, do I put my trust, 15
 Thou wilt hear me, O Lord, my God!

III and prayeth for help for his fall would rejoice the enemies of God

For I said within myself, 'O that they should not triumph 16
 over me,
 'and, when my foot slippeth, rejoice greatly against me,'
 for truly I am nigh unto falling, 17
 and my heaviness is ever before me,
 for I confess my wickedness, 18
 and am sorry for my sin
 but they that are mine enemies without cause are multiplied, 19
 and they that hate me wrongfully are many in number,

they also that requite evil for good are against me, 20
 because I follow the thing that good is
 forsake me not, O Jehovah, 21
 my God, be not Thou far from me!
 haste Thee to help me, 22
 O Lord, my salvation!

§ 72 PSALM XL (INCLUDING LXX)

I The Psalmist's former experience of God's help

I waited patiently for Jehovah, 1
 and He inclined unto me and heard my calling
 He brought me out of the horrible pit, out of the mire and 2
 clay,
 and set my feet upon the rock and established my going,
 and He put a new song in my mouth, 3
 'thanks be to our God,
 'let many see this and fear 4
 'and put their trust in Jehovah!
 'blessed is the man that hath set his hope in Jehovah, 5
 'and turned not unto the proud, and to such as go about
 with lies!
 'O Jehovah, my God manifold are the wondrous works, that 6
 Thou hast done,
 'like as be also Thy thoughts that are to us waid,
 'there is nothing that can be compared with Thee!
 'if I should declare them, and speak of them, 7
 'they should be more than I am able to express'

II his consequent enlightenment in God's law his love of obedience

Sacrifice and meat offering Thou wouldest not, 8
 mine ear hadst Thou opened
 burnt offerings and sacrifice for sin didst Thou not require, 9
 then said I, 'lo I come
 'with the roll of the book, that is written for me, 10
 'I am content to do Thy will, O my God,
 'yea, Thy law is within my heart!
 I have declared Thy gracious dealing in the great congregation, 11
 yea, I have not refrained my lips,
 O Jehovah, and that Thou knowest!

I have not hid Thy righteousness within my heart, 12
 my talk hath been of Thy truth and of Thy salvation,
 I have not kept back Thy loving mercy and truth from 13
 the great congregation

III *and his appeal for a renewal of God's help*

Thou, O Jehovah, wilt not withdraw Thy mercy from me, 14
 let Thy loving kindness and truth alway preserve me!
 for innumerable troubles are come about me, 15
 my chastisements are upon me, I am not able to look up,
 yea, they are more in number than the hairs of my head,
 and my heart hath failed me

IV

O Jehovah, let it be Thy pleasure to deliver me, 16
 make haste, O Jehovah, to help me!
 let them be ashamed and confounded together, 17
 that seek after my soul to destroy it,
 let them be driven backward and put to rebuke,
 that wish me evil!
 let them be confounded and rewarded with shame, 18
 that say unto me, 'fie upon thee, fie upon thee!'
 let all those that seek Thee be joyful and glad in Thee, 19
 and let such as love Thy salvation say alway, 'Jehovah
 be praised!
 as for me, I am poor and helpless, haste Thee to help 20
 me, O Lord,
 Thou art my trust and my redeemer, 21
 make no long tarrying, O my God!

§ 73 PSALM LXXIX

I *The Psalmist crieth for help in persecution,*

Save me, O God! 1
 for the waters are come in, even unto my soul,
 I stick fast in the deep mire where no ground is, 2
 I am come into deep waters
 so that the floods run over me,
 I am weary of crying, my throat is dry, 3
 my sight faileth me
 for waiting so long upon my God,

they that hate me without a cause are more than the hairs 4
of my head,
they that would destroy me guiltless are more in number
than my bones,
shall I pay them the things that I never took? 5

O God, Thou knowest my punishment
and my sufferings are not hid from Thee!
let not them that trust in Thee be ashamed for my cause, 6
O Jehovah, God of Hosts,
let not them that seek Thee be confounded through me,
O Thou God of Israel!

II for he is suffering in God's cause

And why! for Thy sake do I suffer reproof, 7
shame hath covered my face,
I am become a stranger unto my brethren, 8
even an alien unto my mother's children,
for zeal for Thine house hath even eaten me, 9
and the rebukes of them that rebuke Thee are fallen
upon me
I wept and chastened myself with fasting,— 10
and that was turned to my reproof,
I put on sackcloth also,— 11
and they jested upon me,
they that sit in the gate sing of me, 12
and the drunkards make songs upon me

therefore he prayeth afresh to Him

But I make my prayer unto Thee, O Jehovah! 13
in an acceptable time, O God, in the multitude of
Thy mercy, 14
vouchsafe unto me the truth of Thy salvation!
take me out of the mire that I sink not 15
O let me be delivered from them that hate me and
out of deep waters,
let not the water flood drown me, 16
neither let the deep swallow me up
let not the pit shut her mouth upon me!
hear me, O Jehovah, for Thy loving kindness is comfortable, 17
turn Thee unto me according to the multitude of Thy
mercies,

and hide not Thy face from Thy servant, 18
 for I am in trouble, O haste Thee and hear me,
 draw nigh unto my soul and save it, 19
 O deliver me, because of mine enemies!
 Thou knowest my reproof my shame and my dishonour, 20
 mine adversaries are all in Thy sight!
 rebuke had broken my heart, I was full of heaviness, 21
 I looked for some to have pity on me but there was
 no man,
 neither found I any to comfort me,
 they gave me gall in my food, 2
 and when I was thirsty they gave me vinegar to drink

III *to punish them*

Let their table be a snare to take themselves withal, 23
 a stumbling-block for them that dwell at ease,
 let their eyes be blinded that they see not, 24
 and ever bow Thou down their backs,
 pour out Thine indignation upon them 25
 and let Thy wrathful displeasure take hold of them,
 let their habitation be void, 26
 and no man to dwell in their tents!
 for they persecute them whom Thou hast smitten, 27
 and vex him whom Thou hast wounded,
 hold them guilty according to their guilt, 28
 and let them not come into Thy mercy,
 let them be wiped out of the book of the living, 29
 and not be written among the righteous!

Thy rescue the cause of the righteous and afflicted shall prevail

As for me, when I am poor and in heaviness, 30
 Thy help, O God, shall lift me up!
 I will praise the name of God, with a song, 31
 and magnify it with thanksgiving
 this shall please Jehovah better than an ox, 32
 yea than a bullock that hath horns and hoofs!
 the humble shall see this, and be glad, 33
 let your heart rejoice, ye that seek after God!
 for Jehovah heareth the poor 34
 He despiseth not His prisoners
 let heaven and earth praise Him 35
 the sea and all that moveth therein!

and the nation will be restored to prosperity

For God will save Sion and build up the cities of Judah, 36
that men may dwell there and have them in possession!¹
the posterity also of Thy servants shall inherit them, 37
they that love Thy name shall dwell therein¹

§ 74 PSALM CIV

I *The Psalmist in persecution*

Hold not Thy tongue, O God of my praise! 1
for the mouth of the ungodly and deceitful is opened upon me,
they have spoken against me with false tongues, 2
they have compassed me about also with words of hatred,
and fought against me without a cause,
for the love that I had unto them, lo, they take now my 3
contrary part,
but I give myself unto prayer,
thus have they rewarded me evil for good, 4
and hatred for my goodwill

prayeth God to requite his oppressors

Set Thou an ungodly man to be ruler over him, 5
and let an adversary stand at his right hand,
when sentence is given upon him, let him be condemned, 6
and let his prayer be turned into sin!¹
let his days be few, 7
let another take his office,
let his children be fatherless, 8
and his wife a widow,
let his children be vagabonds and beg their bread, 9
yea, let them seek it from their desolate homes¹

II

Let the extortioner consume all that he hath 10
and let the stranger spoil his labour,
let there be no man to have pity on him, 11
nor to have compassion upon his fatherless children,
let his posterity be destroyed, 12
and in the next generation let his name be clean put out,

let the wickedness of his fathers be had in remembrance in ¹³
 the sight of Jehovah,
 and let not the sin of his mother be done away,
 let them be alway before Jehovah, ¹⁴
 that He may root out the memorial of them from off
 the earth'

for their treachery,

And that, because his mind was not to do good, ¹⁵
 but he persecuted the poor and helpless man,
 and him that was vexed at the heart, that he might
 destroy him,
 his delight was in cursing,—and it happeneth unto him, ¹⁶
 he loved not blessing,—and it is far from him,
 he clothed himself with cursing like as with a raiment, ¹⁷
 therefore doth it come into his bowels like water,
 and like oil into his bones,
 let it be unto him as the cloke that he hath upon him, ¹⁸
 and as the girdle that he is alway girded withal'
 let it thus happen from Jehovah unto mine enemies, ¹⁹
 and to those that speak evil against my soul'

III *and to have mercy on him in his oppression*

But do Thou, O Lord Jehovah deal with me according to ²⁰
 Thy name,
 deliver me, for Thy mercy is sweet'
 for I am helpless and poor, ²¹
 and my heart is wounded within me,
 I go hence like the shadow that departeth, ²²
 and am driven away as the grasshopper,
 my knees are weak through fasting, ²³
 my flesh is dried up for want of fatness,
 for I became a reproach unto them, ²⁴
 when they looked upon me they shook their heads
 Help me, O Jehovah, my God, ²⁵
 save me according to Thy mercy,
 and they shall know how that this is Thy hand, ²⁶
 and that Thou, Jehovah, hast done it'
 though they curse, yet Thou shalt bless,— ²⁷
 though they rise up against me, they shall be ashamed,
 but Thy servant shall rejoice,

let mine adversaries be clothed with shame, 28
 let them cover themselves with their own confusion as
 with a cloke !

IV *he rejoiceth in God*

As for me, let me give thanks unto Jehovah with my mouth, 29
 and praise Him among the multitude,
 for He standeth at the right hand of the poor, 30
 to save him from them that judge his life

§75 PSALM LI

I *The Psalmist professeth his repentance and asketh for mercy*

Have mercy upon me O God, according to Thy great 1
 goodness
 according to the multitude of Thy mercies do away
 mine offences
 wash me thoroughly from my wickedness, 2
 and cleanse me from my sin !
 for I acknowledge my faults 3
 and my sin is ever before me,
 against Thee only have I sinned, 4
 and done this evil in Thy sight,
 that Thou mightest be righteous in Thy sentence,
 and clear when Thou art judge

II *he pleadeth the sinfulness of his nature*

Behold I was shapen in wickedness, 5
 and in sin hath my mother conceived me
 but lo Thou requirest truth in the inward parts 6
 and shalt make me to understand wisdom secretly,
 Thou shalt purge me with hyssop and I shall be clean 7
 Thou shalt wash me and I shall be whiter than snow
 Thou shalt make me hear of joy and gladness, 8
 that the bones which Thou hast broken may rejoice

III *and prayeth for the guidance of God's spirit*

Turn Thy face from my sins, 9
 and put out all my misdeeds ,

make me a clean heart, O God, 10
 and renew a right spirit within me,
 cast me not away from Thy presence, 11
 and take not Thy holy spirit from me
 O give me the comfort of Thy help again, 12
 and stablish me with Thy free spirit'

IV *that he may pay the true sacrifice of praise*

Then shall I teach Thy ways unto the wicked, 13
 and sinners shall be converted unto Thee,
 deliver me from blood guiltiness, O God, Thou God of my
 salvation, 14
 and my tongue shall sing of Thy righteousness
 Thou shalt open my lips, O Lord 15
 and my mouth shall shew Thy praise
 for Thou desirest no sacrifice, else would I give it Thee, 16
 Thou delightest not in burnt offerings,
 the sacrifice of God is a troubled spirit 17
 a broken and a contrite heart, O God, shalt Thou not
 despise

V *in hope that when the Temple is restored he may there repeat
 his thanksgiving*

O be favourable and gracious unto Sion, 18
 build Thou the walls of Jerusalem'
 Then shalt Thou be pleased with the sacrifice of righteousness, 19
 with burnt offerings and oblations,
 then shall they offer young bullocks upon Thine altar

§ 76 PSALM LXXI

I *The Psalmist calleth on God to protect him as of old*

In Thee, O Jehovah, have I put my trust, 1
 let me never be put to confusion'
 but rid me and deliver me in Thy righteousness,
 incline Thine ear unto me and save me'
 be Thou my strong hold whereunto I may alway resort, 2
 Thou hast given commandment to save me,
 for Thou art my strong rock and my castle'

deliver me, O my God, out of the hand of the ungodly, 3
 out of the hand of the unrighteous and cruel man!
 for Thou, O Lord Jehovah, art the thing that I long for, 4
 Thou art my hope even from my youth,
 through Thee have I been holden up ever since I was born, 5
 Thou art He that hath blessed me from my mother's womb,
 my praise shall be always of Thee
 I am become as it were a monster unto many, 6
 but my sure trust is in Thee,
 my mouth is filled with Thy praise, 7
 and with Thy glory all the day long,
 cast me not away in the time of age 8
 forsake me not when my strength faileth me

II *describeth his need his patience and his thankfulness*

Mine enemies spake against me 9
 they that lay wait for my life took counsel together,
 saying, 'God hath forsaken him,
 'persecute him and take him, for there is none to deliver him
 —go not far from me, O God 10
 my God, haste Thee to help me!
 let them be confounded and perish that are against my soul, 11
 let them be covered with shame and dishonour that seek
 to do me evil!—
 but as for me, I will patiently abide alway, 12
 and will praise Thee more and more
 my mouth shall speak of Thy righteousness, 13
 and of Thy salvation every day
 for I know no end thereof!
 I will come with the mighty acts of the Lord Jehovah, 14
 and will make mention of Thy goodness only
 Thou, O God hast taught me from my youth up, 15
 I have ever been telling of Thy wondrous works
 forsake me not, O God, in mine old age when I am grayheaded, 16
 until I have shewed Thy strength unto this generation,
 and Thy power to all them that are yet for to come!

III *appealeth to the divine righteousness and maketh a vow of praise*

As Thy righteousness, O God,^o is very high, 17
 and great are the things that Thou hast done,
 (—O God, who is like unto Thee?
 O what great troubles and adversities hast Thou shewed us! 18
 and yet wilt Thou turn and refresh ^{us}
 yea, and bring us from the deep of the earth again!—)
 if Thou shalt bring me to great honour, 19
 and comfort me on every side,
 so will I praise Thee and Thy faithfulness, 20
 O God, upon the lute,
 unto Thee will I sing upon the harp, O Thou Holy One of
 Israel!
 my lips shall rejoice, yea, unto Thee will I sing, 21
 and so doth my soul whom Thou hast delivered!
 my tongue also shall talk of Thy righteousness all the 22
 day long,
 for they are confounded and brought to shame that seek
 to do me evil!

§ 77 PSALM XXV

I *A declaration of God's goodness to the holy and a prayer for growth in holiness*

After Thee, O Jehovah, 1
 doth my soul seek, O my God!
 Behold, in Thee is my trust, let me not be confounded,
 neither let mine enemies triumph over me!
 Confounded are they that transgress without a cause, 2
 but they that hope in Thee shall never be ashamed!
 Direct me in Thy ways, O Jehovah, 3
 and teach me Thy statutes!
 Exercise me in Thy truth, for Thou art the God of my health, 4
 in Thee hath been my hope all the day long!
 Go not back, O Jehovah, from Thy tender mercies 5
 and Thy loving kindnesses which have been ever of old!

Hold not the sins of my youth in remembrance, O Jehovah 6
 but in Thy mercy think Thou upon me, for Thy goodness !
 In Jehovah is mercy and truth, 7
 therefore will He teach sinners in the way,
 Jehovah guideth the afflicted in judgment, 8
 such as are afflicted, them shall He learn His way,
 Loving kindness and truth are in all His ways, 9
 unto such as keep His covenant and His testimonies,
 Merciful be Thou, O Jehovah, for Thy name's sake 10
 unto my sin, for it is great !

II

Note thou the man that trusteth in Jehovah, 11
 him doth He teach the way that he should choose,
 Only he shall dwell at ease, 12
 his seed shall inherit the land
 Plain is the secret of Jehovah to them that fear Him, 13
 and His covenant is to teach them,
 Raised are mine eyes unto Jehovah 14
 for He shall pluck my feet out of the net,
 Send help unto me and have mercy upon me, 15
 for I am desolate and in misery !
 Troubles have taken hold of me, O set me at large, 16
 and bring Thou me out of my sorrows,
 Upon my adversity and misery turn Thou Thine eyes, 17
 and forgive me all my sin !
 Verily, many are they that are mine enemies, 18
 and they bear a tyrannous hate against me,
 Watch Thou over my soul and deliver me, 19
 let me not be confounded, for I have put my trust in Thee !
 Yea, let perfectness and righteous dealing wait upon me, 20
 for my hope hath been in Thee !
 Save Israel, O God, 21
 out of all his troubles !

§ 78 PSALM XXXIV

An exhortation to praise God for his mercies

Always will I give thanks unto Jehovah, 1
 and His praise shall be ever in my mouth !

Boast thou in Jehovah, O my soul, for the humble shall hear thereof and be glad!	2
Come with me and praise Jehovah, let us magnify His name together!	3
Diligently I sought Jehovah and He heard me, yea, He delivered me out of all my fear	4
Enlightened are all they that have an eye unto Him, their faces are not ashamed	5
Great was the crying of the poor and Jehovah heard him, yea, and saved him out of all his troubles	6
Help cometh from Jehovah to them that fear Him, for His angel campeth round about them	7
Jehovah is gracious, O taste and see, how blessed is the man that trusteth in Him	8
Keep the fear of Jehovah ye that are His saints, for they that fear Him lack nothing	9
Lions do lack and suffer hunger, but they that seek Jehovah want not any thing that is good	10
My children, hearken unto me, I will teach you the fear of Jehovah	11
Needs must the man that lusteth to live and would fain see good days,	12
Order his tongue from evil and his lips that they speak no guile	13
Put away evil and do good, seek peace and ensue it	14
Respect hath Jehovah unto the righteous and His ears are open unto their prayers	15
Set against the wicked is the face of Jehovah to root out the remembrance of them from the earth	16
The righteous cried and Jehovah heard them, and delivered them out of all their troubles,	17
Unto them that are of a contrite heart is Jehovah nigh, He saveth such as be of an humble spirit	18
Verily , many are the troubles of the righteous, but Jehovah delivereth him out of all	19
Watched of Him are all his bones, so that not one of them is broken	20
Yet misfortune slayeth the ungodly, and they that hate the righteous are desolate	21
Surely Jehovah delivereth the souls of His servants, all they that put their trust in Him shall not be destitute	22

§ 79 PSALM CII

*The prayer of the afflicted when he is faint,
and poureth forth his sighing unto Jehovah,*

I

Hear my prayer, O Jehovah,	1
and let my crying come unto Thee!	
hide not Thy face from me in the time of my trouble,	2
incline Thine ear unto me when I call,	
O hear me and that right soon!	
for my days are consumed away like smoke,	3
and my bones are burnt up like a firebrand,	
my heart is smitten down and withered like grass,	4
so that I forget to eat my bread,	
because of the voice of my groaning	5
my bones cleave unto my flesh,	
I am become like a pelican in the wilderness,	6
and like an owl that is in the desert	
I sleep not and am become like a sparrow	7
that sitteth alone upon the house top,	
mine enemies revile me all the day long,	8
and they that are mad upon me make my name a curse	

II

For I have eaten ashes as it were bread,	9
and mingled my drink with weeping,	
and that, because of Thine indignation and wrath,	10
for Thou hast taken me up and cast me away	
my days are like a shadow that declineth,	11
and I am withered like grass	
but Thy throne, O Jehovah is established for ever,	12
and Thy remembrance unto all generations,	
Thou wilt arise and have mercy upon Sion,	13
—for it is time that Thou be gracious unto her,	
yea, the time is come	
and why? Thy servants take pleasure even in her stones,	14
and it pitieth them to see her in the dust,—	
so shall the heathen fear the name of Jehovah,	15
and all the kings of the earth Thy majesty	

III

For—'Jehovah hath built up Sion, 16
 'and hath made his glory to appear,
 'He hath turned Him to the prayer of the poor destitute, 17
 "and hath not despised their desire—'
 let this be written by those that come after' 18
 and let the people that shall be born praise Jehovah,
 for He hath looked down from the height of His sanctuary, 19
 out of the heaven did Jehovah behold the earth,
 that He might hear the mourning of such as are in captivity, 20
 and deliver the children appointed unto death,
 that they may declare the name of Jehovah in Sion, 21
 and His praise in Jerusalem,
 when the nations are gathered together, 22
 and the kingdoms, to serve Jehovah

IV *The Psalmist is comforted by the thought of the eternity of God*

He brought down my strength in my journey, 23
 He shortened my days,
 then I said, 'O my God, take me not away in the midst 24
 'of mine age,
 'as for Thy years, they endure throughout all generations'
 'Thou in the beginning hast laid the foundations of the earth,
 'and the heavens are the work of Thy hands, 25
 'they shall perish but Thou shalt endure, 26
 'they all shall wax old as doth a garment,
 'and as a vesture shalt Thou change them and they 27
 shall be changed,
 'but Thou art the same,
 and Thy years shall not fail,
 'the children of Thy servants shall continue, 28
 'and their seed shall stand fast in Thy sight'

§ 80 PSALM LXXIII

Truly God is loving unto Israel, I
 even unto such as are of a clean heart'

I *The Psalmist confesseth his perplexity at the good success of the wicked*

But as for me—my feet were almost gone, 2
 my steps had well nigh slipped,
 and why? I was envious at the proud, 3
 I did also see the ungodly in such prosperity,
 how they are in no pain, 4
 but their body is lusty and strong,
 they come in no misfortune like other folk, 5
 neither are they plagued like other men
 Therefore is their neck so encompassed with pride, 6
 and they are clothed with cruelty as with a raiment,
 their wickedness overfloweth from the fatness of their heart, 7
 they are swollen with their own imaginations
 they scoff, and their talking is of oppression and malice, 8
 they talk proudly as from on high,
 for they stretch forth their mouth unto heaven, 9
 and their tongue goeth through the earth

by which the faithful are drawn after them

Therefore fall His people unto them, 10
 yea they drink their fill of the cup
 'tush,' say they, 'how should God perceive it 11
 'and is there knowledge in the most High?
 'lo, these are the ungodly, 12
 'these prosper in the world and these have riches in
 possession'
 'then have I cleansed my heart in vain,
 'and washed mine hands in innocency,
 'all the day long have I been punished, 13
 'and chastened every morning'

II *till at length his eyes are opened to see as God seeth*

Yea, and I had almost said even as they, 14
 but lo! then I should have betrayed the generation of
 Thy children
 then thought I to understand this,— 15
 but it was too hard for me
 until I went into the sanctuary of God, 16
 then understood I the end of these men,

namely how Thou dost set them in slippery places, 17
 and castest them down and destroyest them

Oh how suddenly do they consume, 18
 perish and come to a fearful end!
 yea, even like as a dream when one awaketh, 19
 so makest Thou their image to vanish at Thy presence!
 when my heart was grieved, 20
 and it went even through my reins,
 then was I foolish and without understanding, 21
 even as it were a beast before Thee

he declareth the unchangeable trust in God,

Nevertheless I am alway by Thee 22
 Thou hast holden me by my right hand,
 Thou shalt guide me with Thy counsel, 23
 and shalt bring me unto honour
 Whom have I in heaven but Thee? 24
 and there is none upon earth that I desire in comparison
 with Thee!
 my flesh and my heart faileth, 25
 but God is the strength of my heart and my portion
 for ever

III gained by the revelation of His dealings

For lo! they that forsake Thee shall perish, 26
 Thou hast destroyed all them that go a whoring from Thee
 but it is good for me to hold me fast by God 27
 in the Lord Jehovah do I put my trust,
 that I may speak praises of all Thy works!

§ 81 PSALM LXXV

I The Psalmist quoteth his former Song of Despair

'I will cry unto God with my voice, 1
 'even unto God will I cry and He shall hearken unto me'
 In the time of my trouble I sought the Lord, 2
 I stretched out my hand and ceased not in the night
 season, my soul refused comfort

'when I think upon God, I am in heaviness,	3
'I muse in mine heart and my spirit waxeth faint'	
Thou didst hold fast mine eyes from slumber,	4
I was troubled and spake nothing,	
I considered the days of old,	5
and the years that are past	
'let me call to remembrance my song in the night	6
'and commune with mine heart'	
—and my spirit enquired thus within itself —	
'Will the Lord absent Himself for ever,	7
'and will He be no more entreated?	
'is His mercy clean gone for ever,	8
'and His promise come utterly to an end for evermore?	
'hath God forgotten to be gracious	9
'will He shut up His loving kindness in displeasure?'	

which in the thought of God's eternity becometh a Psalm of Faith,

Then said I — 'this is my affliction,	10
'even during the years of the right hand of the most Highest!	
'I will think of the works of Jehovah,	11
'yea, I will call to mind Thy wonders of old time,	
'I will sing also of all Thy works,	12
'and my talking shall be of Thy doings'	

II *and he breaketh into a Hymn of Praise for the deliverance at the Red Sea*

'Thy way, O God, is holy,	13
who is so great a god as our God?	
Thou art the God that doeth wonders	14
and hast declared Thy power among the nations,	
Thou didst mightily deliver Thy people,	15
even the sons of Jacob and Joseph	
the waters saw Thee, O God, the waters saw Thee and	16
were afraid,	
the depths also were troubled,	
the clouds poured out water, the air thundered,	17
and Thine arrows went abroad,	
the voice of Thy thunder was heard in the whirlwind,	18
lightnings shone upon the world,	
the earth was moved and shook withal	

Thy way was in the sea,	19
and Thy paths in the great waters,	
and Thy footsteps were not known,—	
Thou leddest Thy people like sheep	20
by the hand of Moses and Aaron'	

§ 82 PSALM XCIV

I *The Prophet crieth for retribution on the oppressor*

O God, Jehovah, to whom vengeance belongeth,	1
Thou God to whom vengeance belongeth, shew Thyself'	
arise, Thou judge of the world,	2
and reward the proud after their deserving'	
how long, O Jehovah, shall the ungodly—	3
how long shall the ungodly triumph?	
how long shall all wicked doers speak so disdainfully,	4
and make such proud boasting?	
they smite down Thy people, O Jehovah,	5
and trouble Thine heritage,	
they murder the widow and the stranger,	6
and put the fatherless to death,	
and yet they say, 'tush, Jehovah shall not see,	7
'neither shall the God of Jacob regard it!'	

II *and warneth him of the folly of trying to escape the eye of God*

Take heed, ye unwise among the people,	8
O ye fools, when will ye understand?	
He that planted the ear, shall He not hear,	9
or He that made the eye, shall He not see?	
He that chasteneth the nations, shall He not punish,	10
even He that teacheth man knowledge?	
Jehovah knoweth the thoughts of man,	11
that they are but vain	
blessed is the man whom Thou chastenest, Jehovah,	12
and teachest him in Thy law,	
that Thou mayest give him patience in time of adversity,	13
until a pit be digged up for the ungodly'	
for Jehovah will not reject His people,	14
neither will He forsake His inheritance,	

but judgment shall turn again unto right, 15
and all such as are true of heart shall follow Him

III *In remembrance of God's past mercies he declareth his trust in Him*

Who will stand up for me against the wicked, 16
who will take my part against the evil doers?
if Jehovah had not helped me, 17
it had not failed but my soul had gone down into silence
but when I say, 'my foot hath slipped,' 18
Thy mercy, Jehovah, doth hold me up,
in the multitude of the sorrows that I have in my heart 19
Thy comforts refresh my soul,
shall the throne of iniquity have fellowship with Thee, 20
which imagineth mischief as a law?
they gather them together against the soul of the righteous, 21
and condemn the innocent blood,
but Jehovah is my defence, 22
and my God is the rock of my refuge,
and He requiteth them with their own wickedness, 23
and destroyeth them for their malice,
yea, Jehovah our God doth destroy them'

§ 83 PSALM LXXXII

God calleth the rulers of the world to judgment

God standeth in the congregation of princes, 1
He giveth judgment among gods,
How long will ye judge unjustly, 2
and accept the persons of the ungodly?
defend the poor and fatherless, 3
see that such as are in need and necessity have right,
deliver the outcast and poor, 4
save them from the hand of the ungodly'

when they turn a deaf ear to His appeal, He pronounceth final sentence upon them

They will not be learned nor understand, 5
but walk on still in darkness,
all the foundations of the world are out of course

I said, 'ye are gods,
'and ye are all the children of the most Highest,
but ye shall die like men,
and fall all the sort of ye, O ye princes' 6 7

the Psalmist prayeth God to execute His sentence

Arise, O God, and judge Thou the earth' 8
for Thou shalt take all heathen to Thine inheritance'

§ 84 PSALM XIV OR LIII

God beholdeth the corruption of the nations

The fool hath said in his heart 'there is no God' 1
corrupt are they and become abominable in their doings, 2
there is none that doeth good
Jehovah looked down from heaven upon the children of men, 3
to see if there were any that would understand
and seek after God

and rebuketh it from heaven

But they were all gone out of the way, they were all together
become abominable, 4
there was none that was doing good,
no, not one!
Are not they without understanding that work wickedness, 8(5)
that have eaten up His people as it were bread,
and have not called upon Jehovah?

The heathen are confounded at His word

There were they brought into great fear, yea into a fear that (6)
was no fear,
for God did scatter abroad their bones
they took counsel against the poor and were put to 10(7)
confusion, because God despised them'

Prayer for the restitution of Israel

O that salvation were given unto Israel out of Sion' 11(8)
when Jehovah turneth the captivity of His people,
then shall Jacob rejoice and Israel shall be right glad

§ 85 PSALM CXX

The pilgrim

When I am in trouble I call upon Jehovah, 1
and He heareth me
deliver my soul, O Jehovah, from among lying lips, 2
and from the deceitful tongue!

bet by treacherous tribes

What shall He give or do unto thee, 3
thou false tongue,
thou that art as sharp arrows of the mighty,
and as hot burning coals!

callest upon God

Woe is me that I am constrained to dwell with Meshech, 4
and to have my habitation in the tents of Kedar!
my soul hath long dwelt among them 5
that are enemies unto peace
I labour for peace, but when I speak unto them thereof, 6
they make them ready for battle

§ 86 PSALM CXXI

The exile yearning for help

I will lift up mine eyes unto the hills, 1
Oh, whence cometh my help?
my help cometh from Jehovah, 2
who hath made heaven and earth
Will he suffer thy foot to be moved? 3
and He that keepeth thee, shall He sleep?
behold, He that keepeth Israel 4
shall neither slumber nor sleep!

hath assurance that God watcheth over his journey

Jehovah Himself is thy keeper, 5
Jehovah is a shelter upon thy right hand,
so that the sun shall not burn thee by day, 6
nor the moon by night

Jehovah shall preserve thee from all evil, 7
 yea, it is even He that shall keep thy soul,
 Jehovah shall preserve thy going out and thy coming in 8
 from this time forth for evermore!

§ 87 PSALM CXXIII

The exile in patient longing

Unto Thee lift I up mine eyes, 1
 O Thou that dwellest in the heavens!
 behold, even as the eyes of servants look unto the hand of
 their masters,
 and as the eyes of a maiden unto the hand of her mistress
 even so our eyes wait upon Jehovah our God, 2
 until He have mercy upon us

waiteth the summons to return

Have mercy upon us, O Jehovah, have mercy upon us, 3
 for we are utterly despised,
 our soul is filled with the scornful reproof of the wealthy, 4
 and with the desptefulness of the proud!

§ 88 PSALM CXXV

The exile prayeth for deliverance

Out of the deep have I called unto Thee, O Jehovah! 1
 Lord, hear my voice! O let Thine ears consider well
 the voice of my complaint! 2
 if Thou, Jehovah, wilt be extreme to mark what is done amiss, 3
 O Lord, who may abide it?
 but there is mercy with Thee, 4
 therefore shalt Thou be feared!
 I look for Jehovah, my soul doth wait for Him, 5
 in His word is my trust,
 my soul waiteth for Jehovah, 6
 more than they that watch for the morning, I say, than 7
 they that watch for the morning
 O Israel, trust in Jehovah!
 for with Jehovah there is mercy and with Him is plen-
 teous redemption,
 and HE shall redeem Israel 8
 from all his sins!

§ 89 PSALM CXXVI

Peace in resignation

Jehovah' I am not high minded, I have no proud looks, 1
 I do not exercise myself in great matters which are too 2
 high for me,
 but I refrain my soul and keep it still, 3
 like as a child that is weaned resteth on his mother,
 so resteth my soul within me even as a weaned child
 O Israel, trust in Jehovah, 4
 from this time forth for evermore

PERIOD IV — §§ 90—129

PSALMS FROM THE TIME OF THE REBUILDING
OF THE TEMPLE

90 PSALM CXXIV

A thanksgiving

If Jehovah Himself had not been on our side,	1
(now let Israel say)	
if Jehovah Himself had not been on our side,	
when men rose up against us,	
they had swallowed us up alive,	2
when they were so wrathfully displeased at us	
yea, the waters had drowned us,	3
and the stream had gone over our soul,	
yea, the swelling of the waterfloods	4
had gone even over our soul	

for deliverance from captivity

But praised be Jehovah,	5
who hath not given us over for a prey unto their teeth,	
our soul is escaped even as a bird out of the snare of the fowler,	6
the snare is broken and we are delivered'	
our help standeth in the name of Jehoyah,	7
who hath made heaven and earth	

§ 91 PSALM CXXIX

Israel is invincible, for Jehovah hath broken the arm of the oppressor

Many a time have they fought against me from my youth up,	1
(may Israel now say)	

many a time have they fought against me from my youth up,
 but they have not prevailed against me!
 the ploughers ploughed upon my back, 3
 and made long furrows
 but Jehovah is righteous, 4
 He hath hewn the harness of the ungodly in sunder!
 let them be confounded and turned backward, 5
 as many as have evil will at Sion,
 let them be even as the grass upon the housetops 6
 which withereth afore it be grown up
 whereof the mower filleth not his hand, 7
 neither he that bindeth up the sheaves his bosom,
 so that they who go by say not so much as, 8
 'Jehovah prosper you,
 'we wish you good luck in the name of Jehovah'

§ 92 PSALM CXXV

God's care the stay of the oppressed

They that put their trust in Jehovah 1
 shall be even as the mount Sion which may not be removed,
 but standeth fast for ever
 the hills stand about Jerusalem, 2
 even so standeth Jehovah round about His people
 from this time forth for evermore
 for the sceptre of the ungodly shall not rest upon the lot of
 the righteous, 3
 lest the righteous put their hand unto wickedness!
 Do well, O Jehovah, unto those that are good, 4
 and unto them that are true of heart!
 but as for such as turn aside unto their own wickedness, 5
 may Jehovah drive them forth with the evil doers,
 but peace be upon Israel!

§ 93 PSALM CXXVI

The freed captives remembering the joy of their first return

When Jehovah turned again the captivity of Sion, 1
 then were we like unto them that dream,
 then was our mouth filled with laughter, 2
 and our tongue with joy,
 then said they among the heathen 3
 'Jehovah hath done great things for them!'

yea, Jehovah hath done great things for us
 then were we full of joy
pray for help in their difficulty
 Turn our captivity, O Jehovah,
 as the rivers in the south;
 they that sow in tears,
 shall reap in joy,
 he that now goeth on his way weeping and beareth forth the
 seed
 shall doubtless come again with joy,
 and bring his sheaves with him

§ 94 PSALM CXXVII

The virtue of God's blessing

Except Jehovah build the house,
 their labour is but lost that build it,
 except Jehovah keep the city,
 the watchman watcheth but in vain
 it is but lost labour that ye haste to rise up early,
 and so late take rest, and eat the bread of carefulness,
 He blesteth His beloved while they sleep

He sendeth to us children the strength of the city

Lo, children are an heritage of Jehovah,
 and the fruit of the womb is His reward,
 like as arrows in the hand of a mighty man,
 even so are the sons of our youth,
 happy is the man that hath his quiver full of them,
 they shall not be ashamed
 when they speak with their enemies in the gate

§ 95 PSALM CXXVIII

The blessings of a numerous family

Blessed are all they that fear Jehovah,
 and walk in His ways!
 for thou shalt eat the labours of thine hands,
 O well is thee, and happy shalt thou be
 Thy wife shall be as the fruitful vine,
 within the chambers of thine house,

thy children as the olive branches 4
 round about thy table
 10, thus shall the man be blessed 5
 that feareth Jehovah.

in a beleaguered nation

Jehovah from out of Sion shall so bless thee, 6
 that thou shalt see Jerusalem in prosperity
 all thy life long
 yea, that thou shalt see thy children's children 7
 Peace be upon Israel

§ 96 PSALM CXXXIII

The blessing of national unity

Behold, how good and joyful a thing it is 1
 for brethren to dwell together !
 it is like the precious ointment upon the head, 2
 that ran down unto the beard, even unto Aaron's beard,
 and went down to the skirts of his clothing
 like as the dew of Hermon which falleth upon the hill of Sion, 3
 for there Jehovah promised His blessing, 4
 even life for evermore

§ 97 PSALM CXXXIV

The Psalmist addresseth the Priests

Behold now, praise ye Jehovah, all ye servants of Jehovah, 1
 ye that by night stand in the house of Jehovah, 2
 lift up your hands to the sanctuary, 3
 and praise Jehovah

The answer of the Priests

Jehovah that made heaven and earth 4
 shall give thee blessing out of Sion

§ 98 PSALM CXXXII

Th exile

I was glad when they said unto me, 1
 'we will go to the House of Jehovah'

in remembrance of a former pilgrimage

Our feet did stand 2
in thy gates, O Jerusalem,—
Jerusalem, that art built 3
as a city that is compact, in itself,
thither the tribes went up, even the tribes of Jehovah, 4
according to an ordinance for Israel, to praise the Name
of Jehovah
for there was the seat of judgment, 5
even the seat of the house of David !

biddeth God speed' to his nation

O pray for the peace of Jerusalem, 6
prosperous be thy pavilions !
peace be within thy walls, 7
and plenteousness within thy palaces !
for my brethren and companions' sake 8
I will wish thee prosperity,
yea, because of the House of Jehovah our God 9
I will seek to do thee good

§ 99 PSALM LXXXVII

The Psalmist repeateth the promises of the prophets that Jerusalem shall be the metropolis of the world and all mankind shall be counted as her citizens

[Jehovah loveth Sion,] 1
His foundations are upon the holy hills,
Jehovah loveth the gates of Sion
more than all the dwellings of Jacob
glorious things are spoken of thee, 2
thou city of God
I will say of Rahab and Babylon, as of them that know Me, 3
lo, of the Philistine also and of Tyre with the Ethiopian, 4
'this man was born in her !'
and of Sion it shall be said 5
'this man and that man was born in her,
'and the most High Himself shall stablish her !'
Jehovah shall count when He writeth up the people 6
this man was born in her !—
singers also and dancers, 7
yea, all My fresh springs are in thee !

§ 100 PSALM CXXXVII

I The Psalmist recalleth the sorrows of exile

By the waters of Babylon we sat down, and wept 1
 when we remembered thee, O Sion,
 as for our harps we hanged them up 2
 upon the trees that are therein
 for they that led us away captive required of us then a 3
 song,
 and they that wasted us melody in our heaviness
 'sing us one of the songs of Sion'

II and the love of their native city

How should we sing the song of Jehovah 4
 in a strange land!—
 if I forget thee, O Jerusalem,
 let my right hand forget her cunning, 5
 if I do not remember thee 6
 let my tongue cleave to the roof of my mouth,
 yea, if I prefer not Jerusalem to my joy*

III he calleth for a curse on the Chaldeans and their allies

O Jehovah, remember the children of Edom, in the day of 7
 Jerusalem
 how they said 'down with it, down with it,
 'even to the ground!'
 O daughter of Babylon, that wastest with misery! 8
 happy shall he be that rewardeth thee as thou hast
 served us,
 yea, blessed shall he be that taketh thy children 9
 and throweth them against the stones!

§ 101 PSALM CXVIII

I A triumphal procession approacheth the Holy Place with sacrifice and thanksgiving

[Chor.]

O give thanks unto Jehovah, for He is gracious, 1
His mercy endureth for ever
 therefore let Israel confess 2
His mercy endureth for ever

therefore let the house of Aaron confess,	3
<i>His mercy endureth for ever</i>	
therefore let all that fear Jehovah confess,	4
<i>His mercy endureth for ever</i>	

for deliverance from the heathen,

[Leader of Choir]

I called upon Jehovah in trouble	5
and Jehovah heard me and set me at large	
Jehovah is on my side, I will not fear,	6
what can man do unto me?	
Jehovah taketh my part with them that help me,	7
therefore shall I see my desire upon mine enemies'	
It is better to trust in Jehovah,	8
than to put any confidence in man,	
it is better to trust in Jehovah,	9
than to put any confidence in princes	

II

[Leader and Choir alternately]

All nations compassed me round about,	10
<i>but in the name of Jehovah will I destroy them,</i>	
they kept me in, they kept me in, I say, on every side,	11
<i>but in the name of Jehovah will I destroy them,</i>	
they came about me like bees,	12
and are extinct even as a fire of thorns,	
<i>in the name of Jehovah will I destroy them</i>	

[Leader]

Thou hast thrust at me that I might fall,	13
but Jehovah was my helper,	
Jehovah is my praise and my song'	14
for He is become my salvation'	

III and restoration to their country

Hark the voice of joy and triumph	15
is in the tents of the righteous	
the right hand of Jehovah bringeth mighty things to pass'	
the right hand of Jehovah hath the pre eminence,	16
the right hand of Jehovah bringeth mighty things to pass	

I shall not die but live,	17
and declare the works of Jehovah,	
Jehovah hath chastened me sore,	18
but He hath not given me over unto death	

IV *The procession reacheth the Holy Place*

Open unto me the gates of righteousness,	19
that I may go in and praise Jehovah'	
this is the gate of Jehovah,	20
the righteous shall enter into it,	
I will give thanks unto Thee for Thou hast heard me,	21
and art become my salvation'	
the same stone which the builders refused,	22
is become the headstone in the corner	
this is Jehovah's doing,	23
and it is marvellous in our eyes	

[*People*]

This is the day that Jehovah hath made,	24
let us rejoice and be glad in it'	
give us help now, O Jehovah,	25
O Jehovah, send us now prosperity'	

[*The high priest*]

blesseth the procession and the offering

Blessed is he that cometh in the name of Jehovah'	26
we wish you good luck from the house of Jehovah'	
Jehovah is God and He hath shewed us light,	27
bind the sacrifice with cords,	
yea, even unto the horns of the altar'	

[*Leader of Choir*]

Thou art my God, and I will thank Thee,	28
Thou art my God, and I will praise Thee'	

[*Choir*]

Give thanks unto Jehovah for He is gracious,	29
and His mercy endureth for ever	

§ 102 PSALM CXV

[*People*]I *The invisible God of Israel compared*

Not unto us, O Jehovah, not unto us,	1
but unto Thy name give the praise	
for Thy loving mercy and for Thy truth's sake!	
wherefore should the heathen say,	2
'where is now their God?'	
as for our God—He is in Heaven,	3
He doeth whatsoever pleaseth Him	

II *with the gods of the heathen*

As for their idols—they are silver and gold,	4
the work of men's hands	
they have mouths and speak not,	5
eyes have they and see not	
they have ears and hear not,	6
noses have they and smell not!	
they have hands and handle not,	7
feet have they and walk not,	
neither speak they through their throat	

III *The future of the Israelites dependent on the recognition of their duty to this God*

Let them that make them be like unto them,	8
and so be all they that put their trust in them!	
but thou, O Israel, trust thou in Jehovah!	9
<i>He is their succour and defence,</i>	
ye house of Aaron, put your trust in Jehovah!	10
<i>He is their succour and defence</i>	
ye that fear Jehovah, put your trust in Jehovah!	11
<i>He is their succour and defence</i>	

[*High priest*]

Jehovah hath been mindful of us, and He shall bless us	12
He shall bless the house of Israel,	
He shall bless the house of Aaron,	
He shall bless them that fear Jehovah,	13
both small and great	

Jehovah shall increase you more and more, 14
 you and your children
 blessed be ye of Jehovah, 15
 who made heaven and earth!

[*People*]

The heavens are the heaven for Jehovan, 16
 but the earth hath He given to the children of men,
 the dead praise not Jehovah, 17
 neither all they that go down into silence,
 but we will praise Jehovah, 18
 from this time forth for evermore!

§ 103 PSALM cxvi

I *The Psalmist calling upon Jehovah*

I am well pleased that Jehovah hath heard 1
 the voice of my prayer
 that He hath inclined His ear unto me, 2
 therefore will I call upon Him as long as I live
 when the snares of death compass me round about, 3
 and the pains of hell get hold upon me,
 when I find trouble and heaviness, 4
 then do I call upon the name of Jehovah,
 'O Jehovah, I beseech Thee deliver my soul!'
 'gracious is Jehovah and righteous, 5
 'yea, our God is merciful
 'Jehovah preserveth the simple, 6
 'I was in misery and He helped me!'

who delivered him aforetime

Turn thee again then to thy rest, O my soul, 7
 for Jehovah hath dealt bountifully with thee!
 for why? Thou hast delivered my soul from death, 8
 mine eyes from tears,
 and my feet from falling
 I will walk before God 9
 in the land of the living
 I believe in Him when I say 10
 'I was sore troubled'

II receiveth His blessings with gratitude,

Verily I said in my trouble,
 'all men are liars'
 What shall I render unto Jehovah,
 for all the benefits which He hath done unto me? 11
 I will receive the cup of salvation,
 and call upon the name of Jehovah, 12
 I will pay my vows unto Jehovah,
 yea, now in the presence of all His people 13
 right dear in the sight of Jehovah
 is the death of His saints

and will yet praise Him in the restored Temple at Jerusalem

Behold, Jehovah, how that I am Thy servant, 14
 I am Thy servant and the son of Thine handmaid
 Thou hast broken my bonds in sunder!
 I will offer to Thee the sacrifice of thanksgiving, 15
 and will call upon the name of Jehovah,
 I will pay my vows unto Jehovah 16
 in the sight of all His people—
 in the courts of the House of Jehovah,
 even in the midst of thee, O Jerusalem

§ 104 PSALM CXXVIII

I The Psalmist praiseth God for His truth

I will give thanks unto Thee with my whole heart,
 even before God do I sing praise unto Thee
 I will worship at Thy holy Temple and praise Thy name, 2
 because of Thy lovingkindness and truth,
 for Thou hast magnified Thy word and Thy name above
 all things,
 when I called upon Thee, Thou heardest me, 3
 and enduedst my soul with much strength

II the princes of the heathen shall be converted to Him

Let all the kings of the earth praise Thee, O Jehovah, 4
 for they have heard the words of Thy mouth
 yea, let them sing in the ways of Jehovah, 5
 that great is the glory of Jehovah

for though Jehovah be high, yet hath He respect unto the lowly,
as for the proud, He beholdeth them afar off 6

III *and He shall complete His work*

Though I walk in the midst of trouble, yet shalt Thou refresh me,
Thou shalt stretch forth Thine hand against the furious 7
ness of mine enemies,
and Thy right hand shall save me !
Jehovah shall make good His lovingkindness towards me, 8
yea, Jehovah, Thy mercy endureth for ever !
despise not Thou the work of Thine own hands !

§ 105 PSALM XCII

I *The delight of praising the Lord*

It is a good thing to give thanks to Jehovah, 1
and to sing praises unto Thy name, O most Highest !
to tell of Thy lovingkindness early in the morning, 2
and of Thy truth in the night season ,
upon an instrument of ten strings and upon the lute, 3
upon a loud instrument and upon the harp

II *for He upholdeth the true in heart*

For Thou, O Jehovah, hast made me glad through Thy works, 4
and I will rejoice in giving thanks for the operation of
Thy hands,
"O Jehovah, how glorious are Thy works ! 5
Thy thoughts are very deep !
an unwise man doth not well consider this, 6
and a fool doth not understand it
When the ungodly were green as the grass, 7
and all the workers of wickedness did flourish,—
it was that they might be destroyed for ever,
but Thou, Jehovah, art the most Highest for evermore !

III *and will bestow His blessing on those who visit His sanctuary*

For lo ! Thine enemies, O Jehovah, 8
for lo ! Thine enemies perish
and all the workers of wickedness are scattered abroad,

and Thou hast exalted my horn as the horn of a buffalo, 9
 I am anointed with fresh oil,
 mine eye also hath seen his lust upon mine enemies, 10
 and mine ear hath heard his desire of the wicked that
 rise up against me,
 righteous doth flourish as a palm tree, 11
 and spreadeth forth like a cedar in Libanus,
 planted in the house of Jehovah, 12
 and flourishing in the courts of our God,
 they shall bring forth more fruit in their age, 13
 they shall be green and full of sap,
 that they may shew that Jehovah is true, 14
 He is my rock and there is no unrighteousness in Him

§ 106 PSALM XCIII

I The Lord reigneth in heaven,

Jehovah is king and hath put on glorious apparel, 1
 Jehovah hath put on His apparel and girded Himself
 with strength,
 He hath made the world so sure that it cannot be moved, 2
 Thy throne is established of old, 3
 Thou art from everlasting

II above the raging of the sea,

The floods have lift up, O Jehovah, 4
 the floods have lift up their voice
 the floods lift up their waves,
 mighty is the voice of many waters, 5
 yea, mighty is the raging of the sea,
 but Jehovah, who dwelleth on high, is mightier

III and must be worshipped with holy worship

Thy testimonies are very sure 6
 holiness becometh Thine House,
 O Jehovah, for ever !

§ 107 PSALM XCVII

I God who ruleth on high,

Jehovah is king let the earth rejoice, 1
 yea, let the multitude of the isles be glad thereof !

clouds and darkness are round about Him, 2
 righteousness and truth are the foundation of His throne
 there goeth forth a fire before Him 3
 and burneth up His enemies on every side

II *sheweth His glory in the storm*

His lightnings gave shine unto the world, 4
 the earth saw it and was afraid
 the hills melted like wax at the presence of Jehovah, 5
 at the presence of the Lord of the whole earth
 the heavens have declared His righteousness, 6
 and all peoples have seen His glory

III *The Psalmist quoteth a prophecy which had given assurance to Israel*

'Confounded be all they that worship carved images, 7
 'and that delight in vain gods'
 'worship Him, all ye gods'
 Sion heard this and rejoiced, and the daughters of Judah were 8
 glad,
 because of Thy judgments, O Jehovah!
 for Thou, Jehovah, art higher than all lands, 9
 Thou art exalted far above all gods

IV *In devotion to Him lieth the safety of Israel*

Ye that love Jehovah, see that ye hate the thing which is evil! 10
 He preserveth the souls of His saints, He shall deliver
 them from the hand of the ungodly
 there is sprung up a light for the righteous, 11
 and gladness for such as are true of heart
 rejoice in Jehovah, O ye righteous, 12
 and give thanks at the remembrance of His holiness

§ 108 PSALM XCIX

I *Jehovah King of kings,*

Jehovah is king the nations tremble, 1
 He sitteth between the cherubim the earth doth shake
 Jehovah is great in Sion, 2
 high is HE above all the peoples'
 praised be His great and glorious name, 3
 for He is Holy!

II *He who loveth justice*

Praised be the King's power that loveth judgment! 4
 Thou hast established equity,
 Thou hast executed righteousness and truth in Jacob!
 magnify Jehovah our God, 5
 ~ fall down before His footstool,
for He is Holy!

III *and revealeth Himself to His servants, as to be worshipped with holy worship*

Moses and Aaron among His priests, 6
 Samuel among such as call upon His name,
 these called upon Jehovah and He heard them,
 He spake unto them out of the cloudy pillar, 7
 they kept His testimonies,
 and the law that He gave them
 Thou heardest them, O Jehovah, our God, 8
 Thou wast unto them a God of mercy,—
 but a God of vengeance to their iniquities!
 O magnify Jehovah our God, 9
 and worship before His holy mountam,
for He is Holy, Jehovah our God

§ 109 PSALM XCVI

I *Praise of Jehovah*

O sing unto the Lord a new song! 1
 sing unto Jehovah all the whole earth!
 sing unto Jehovah and praise His name! 2
 be telling of His salvation from day to day!
 declare His glory among the heathen, 3
 and His wonders among all people!
 for Jehovah is great and glorious, 4
 He is more to be feared than all gods!

as for the gods of the heathen, they are but idols, 5
 but it is Jehovah who made the heavens
 glory and majesty are before Him, 6
 power and honour are in His sanctuary

II *for He shall judge the world*

Ascribe unto Jehovah, O ye kindreds of the peoples,	7
ascribe unto Jehovah worship and praise!	
ascribe unto Jehovah the honour due unto His name,	8
bring offerings and come into His courts!	
O worship Jehovah in holy apparel,	9
let the whole earth stand in awe of Him!	
tell it out among the heathen that Jehovah is king,	10
and that He hath made the earth so fast that it cannot	
be moved	
and He shall judge the people righteously!	

III

Let the heavens rejoice and let the earth be glad,	11
let the sea make a noise and all that therein is!	
let the field be joyful and all that is in it,	12
then shall all the trees of the wood rejoice	
before Jehovah, for He cometh,	13
for He cometh to judge the earth,	
and with righteousness to judge the world,	
and the people with His truth!	

§ 110 PSALM XCVIII

I *God hath delivered His people*

O sing unto Jehovah a new song, for He hath done marvellous	1
things,	
with His own right hand and His holy arm hath He	2
gotten Himself the victory!	
Jehovah hath declared His salvation,	3
His righteousness hath He openly shewed in the sight	
of the heathen,	
He hath remembered His mercy and truth toward the house	4
of Israel,	
and all the ends of the world have seen the salvation	
of our God	

II *let the world be glad thereof,*

Shew yourselves joyful unto Jehovah, all ye lands!	5
sing, rejoice and give thanks,	
praise Jehovah upon the harp,	6
sing to the harp with a psalm of thanksgiving!	

with trumpets also and shawms,
O shew yourselves joyful before Jehovah the king! 7

III *for He will found a righteous government upon the earth*

Let the sea make a noise and all that therein is, 8
the world and they that dwell therein!
let the floods clap their hands, 9
and let the hills be joyful together
before Jehovah, for He cometh to judge the earth, 10
with righteousness shall He judge the world,
and the peoples with equity

§ 111 PSALM XCV

I *Invitation to praise*

O come let us sing unto the Lord, 1
let us heartily rejoice in the rock of our salvation,
let us come before His presence with thanksgiving, 2
and shew ourselves glad in Him with psalms!
for Jehovah is a great god 3
and a great king above all gods
in His hand are all the corners of the earth, 4
and the heights of the hills are His also
the sea is His and He made it, 5
and His hands prepared the dry land
O come let us worship and fall down, 6
and kneel before Jehovah, our maker!

II *Warning against unbelief*

For HE is the Lord our God, 7
and we are the people of His pasture and the sheep of
His hand—
to day, if ye will hear His voice— 8
harden not your hearts as at Meribah,
and as in the day of Massah in the wilderness,
when your fathers tempted ME, 9
proved ME and saw MY works!
forty years long was I grieved with this generation, 10
and said 'It is a people that do err in their hearts,
and have not known MY ways,'
unto whom I swore in MY wrath, 11
that they should not enter into MY rest

§ 112 PSALM C

I *Praise to God for His might in creation*

O be joyful in Jehovah, all ye lands!
 serve Jehovah with gladness,
 and come before His presence with a song!
 be ye sure that Jehovah He is God,
 it is He that hath made us and we are His,
 we are His people and the sheep of His pasture!

II *and His lovingkindness towards the children of men*

O go your way into His gates with thanksgiving, 3
 and into His courts with praise!
 be thankful unto Him and speak good of His name!
 for the Lord is gracious, His mercy is everlasting, 4
 and His truth endureth from generation to generation!

§ 113 PSALM LXVII

I *A prayer that the rule of the God of Israel*

God be merciful unto us and bless us, 1
 and shew us the light of His countenance and be
 merciful unto us!
 that Thy way may be known upon earth, 2
 Thy saving health among all nations!
 let the people praise Thee, O God! 3
 yea, let all the people praise Thee!
 O let the nations rejoice and be glad, 4
 for Thou shalt judge the peoples righteously,
 and govern the nations upon earth!

II *may be extended over all the earth*

Let the peoples praise Thee, O God 5
 yea, let all the peoples praise Thee!
 the earth giveth forth her increase, 6
 let God, even our own God, give us His blessing!
 yea, let God give us His blessing, 7
 and all the ends of the world shall fear Him!

§ 114 PSALM LXVIII

I *Praise of God who hath led His people through the wilderness from Babylon*

God arise, and His enemies shall be scattered, 1
 they also that hate Him shall flee before Him,
 like as the smoke vanisheth away, 2
 and like as wax melteth at the fire,
 so shall the ungodly perish at the presence of God,
 but the righteous shall be glad and rejoice before God, 3
 they shall also be merry and joyful
 O sing unto God and sing praises unto His name, 4
 make a way for Him that rideth through the wilderness,
 —JAH is His name—and rejoice before Him!
 He is the father of the fatherless and defendeth the cause 5
 of the widows,
 even God in His holy habitation
 God bringeth home them that are scattered abroad, 6
 He freeth the prisoners from captivity and blesseth them,
 but letteth the rebellious dwell in a parched land

II *as He had led their fathers from Egypt by the hand of Moses and Joshua,*

O God, when Thou wentest forth before Thy people, 7
 when Thou didst march through the wilderness,
 the earth shook, the heavens dropped at the presence of God, 8
 even that Sinai shook at the presence of God, who is
 the God of Israel
 Thou, O God, sentest a gracious rain on Thine inheritance, 9
 and refreshedst it when it was weary,
 Thy people hath dwelt therein, 10
 for Thou, O God, hast of Thy goodness prepared it for
 the poor

when He slew kings for their sake and sent hailstones from heaven

The Lord giveth us a song of victory, 11
 great is the company of the women that tell it abroad
 kings with their armies flee and are discomfited, 12
 she that tarrieth at home divideth the spoil
 'when ye rest among the pastures, 13
 'then are the wings of a dove covered with silver,
 'and her feathers with shining gold,

'but when the Highest scattereth kings,
'then is there snow on Salmon' 14

He hath chosen Sion for His dwelling hath entered it in triumph

A hill of God is the hill of Basan,
even an high hill is the hill of Basan
wherefore look ye askance, ye high hills? 16
this is God's hill where it pleaseth Him to dwell,
yea, Jehovah will abide in it for ever!
lo, the chariots of God are twenty thousand, even thou 17
sands on thousands—
the Lord is therein—Sinai is in the Sanctuary!
Thou art gone up on high, Thou hast led up a multitude 18
of captives,
Thou hast received gifts of men,
yea, even His enemies shall rest near Jehovah our God

and hath signally delivered His chosen from death

Blessed be the Lord, even the God who helpeth us, 19
who doth bear our burdens day by day,
the God who is the God of our salvation, 20
and the Lord Jehovah by whom we escape death
yea, God will wound the head of His enemies,
and the hairy scalp of such an one as goeth on still in
his wickedness
the Lord hath said—I will fetch him again from Basan, 22
I will fetch him again from the deep of the sea,
that thy foot may be dipped in the blood of thine enemies 23
and that the tongue of thy dogs may be red through
the same

III *The priest describeth the procession to the Temple*

It is well seen, O God, how Thou goest, 24
how Thou, my God and king, wentest to the sanctuary,
the singers went before, the minstrels followed after, 25
in the midst were the damsels, playing with the timbrels,
gave thanks unto God in the congregation, 26
even unto the Lord, ye that come of the waters of Israel
there was little Benjamin then leader, 27
the mighty host, even the princes of Judah,
the princes of Zebulun and the princes of Naphtali

and prophesieth that kings shall come there to pay their homage to Jehovah

Set forth Thy glory, O God! 28
 glorify, O God, the thing which Thou hast wrought for us!
 for Thy Temple's sake at Jerusalem 29
 let kings bring homage unto Thee!
 rebuke the beast of the reeds, the multitude of bulls with 30
 the calves—his peoples,
 so that they humbly bring pieces of silver,
 yea, scatter Thou the peoples that delight in war,
 then shall princes come out of Egypt, 31
 and Ethiopia quickly stretch out her hand unto God

who though He be king of Heaven yet hath His earthly throne in Zion

Sing unto God, O ye kingdoms of the earth, 32
 sing praises unto the Lord,
 who rideth through the heaven of heavens which is of old, 33
 —lo, He doth send out His voice, yea, and that a
 mighty voice!—
 ascribe ye power unto God, whose majesty ruleth over Israel, 34
 and whose strength is in the clouds!
 terrible art Thou, O God, from out Thy sanctuary! 35
 even the God of Israel, He will give strength and power
 unto His people,
 blessed be God!

§ 115 PSALM XLVII

I Invitation to all lands to praise Jehovah

O clap your hands together, all ye peoples, 1
 O sing unto God with the voice of melody!
 for Jehovah is high and to be feared, 2
 He is the great king over all the earth,
 He subdueth the peoples under us, 3
 and the nations under our feet.
 He chooseth out an heritage for us, 4
 even Jacob's glory which He loved.

II whose earthly throne is at Zion

God is gone up with a merry noise, 5
 Jehovah with the sound of a trumpet,

O sing praises, sing praises unto our God, 6
 O sing praises, sing praises unto our King!
 for God is the king of all the earth, 7
 O sing unto Him a glorious song
 God reigneth over the heathen, 8
 God sitteth upon His holy seat!

III *where chieftains do Him homage for He is the King of kings*
 The princes of the peoples have gathered themselves together 9
 at the Temple of the God of Abraham,
 for the shields of the earth belong unto God,
 and He is highly exalted!

§116 PSALM LXVI I—II

I *An appeal to all nations to recognise God's power*

O be joyful in God, all ye lands! 1
 sing praises unto the honour of His name,
 make His praise to be glorious!
 say unto God, 'Oh, how wonderful art Thou in Thy works!' 2
 'through the greatness of Thy power Thine enemies feign
 obedience unto Thee
 'all the world doth worship Thee, sing of Thee 3
 'and praise Thy Name!'

II *for He as from Egypt of yore so now*

O come hither and behold the works of God, 4
 how wonderful He is in His doing toward the children
 of men!
 He turned the sea into dry land, 5
 so that they went through the water on foot,
 there did we rejoice in Him
 He ruleth with His power for ever, 6
 His eyes behold the peoples
 and as for the rebellious, they shall not be able to exalt
 themselves

III *hath delivered us from captivity and slavery*

O praise our God, ye peoples, 7
 and make the voice of His praise to be heard!
 who hath held our soul in life, 8
 and suffered not our feet to slip!

for Thou, O God, hast proved us, 9
 Thou hast tried us like as silver is tried
 Thou broughtest us into the net, 10
 and laidest a sore burden upon our loins,
 Thou sufferedst men to ride over our heads, 11
 we went through fire and water,
 and Thou broughtest us out into a wealthy place

§ 117 PSALM XCI

I *The Psalmist addressing his soul declareth the safety of all who trust in God,*

Whoso dwelleth under the defence of the most High, 1
 shall abide under the shadow of the Almighty
 I will say unto Jehovah, 'Thou art my refuge and my 2
 stronghold,
 'my God, in Him will I trust
 'for He shall deliver thee from the snare of the hunter, 3
 'and from the noisome pestilence,
 'He shall defend thee under His wings, 4
 'and thou shalt be safe under His feathers
 'His faithfulness and truth shall be thy shield and buckler
 'thou shalt not be afraid for any terror by night, 5
 'nor for the arrow that flieth by day,
 'for the pestilence that walketh in darkness, 6
 'nor for the sickness that destroyeth in the noonday,
 'a thousand shall fall beside thee and ten thousand at thy 7
 right hand
 'but it shall not come nigh thee,
 'only with thine eyes shalt thou behold, 8
 'and see the reward of the ungodly '

II *he again addresseth his soul*

'For Thou, Jehovah, art my refuge, 9
 'thou hast chosen the most High for thine house of defence,
 'there shall no evil happen unto thee, 10
 'neither shall any plague come nigh thy dwelling,
 'but He shall give His angels charge over thee 11
 'to keep thee in all thy ways,
 'they shall bear thee in their hands, 12
 'that thou hurt not thy foot against a stone,

'thou shalt go upon the lion and adder, 13
 'the young lion and the dragon shalt thou tread under
 thy feet'
 Because (*saith Jehovah*) he hath set his love upon Me, 14
 therefore will I deliver him,
 I will set him up, because he hath known My name
 he shall call upon Me and I will hear him, 15
 yea, I am with him in trouble,
 I will deliver him and bring him to honour,
 with long life will I satisfy him, 6
 and shew him My salvation

§ 118 PSALM CXXXIX

I *God seeth all things*

Jehovah, Thou hast searched me out and known me' 1
 yea, Thou knowest my downsitting and mine uprising,
 Thou understandest my thoughts long before,
 Thou art about my path and about my bed,
 and spiest out all my ways
 for lo' the word is not yet upon my tongue— 2
 but Thou, Jehovah, knowest it altogether,
 Thou hast compassed me behind and before 4
 and laid Thine hand upon me,
 such knowledge is too wonderful and excellent for me 5
 I cannot attain unto it'

II *God is everywhere*

Whither shall I go then from Thy spirit? 6
 or whither shall I go then from Thy presence?
 if I climb up into heaven, Thou art there, 7
 if I go down into hell, Thou art there also'
 if I take the wings of the morning, 8
 and remain in the uttermost parts of the sea,
 even there shall Thy hand lead me, 9
 and Thy right hand shall hold me'
 if I say, 'peradventure the darkness shall cover me 10
 'and the day be turned into night about me,
 even then the darkness is no darkness with Thee, 11
 but the night is as clear as the day,
 the darkness and light to Thee are both alike'

III *God is all merciful*

For my reins are the work of Thine hand, 12
 Thou hast formed me in my mother's womb,
 I will give thanks unto Thee, for I am fearfully and won 13
 derfully made,
 marvellous are Thy works,—
 and that my soul knoweth right well!
 my bones were not hid from Thee, 14
 when I was made secretly
 and fashioned beneath in the earth
 Thine eyes did see my substance yet being imperfect, 15
 and in Thy book were all my days written,
 yea, the days were already ordered, when as yet there 16
 was none of them
 how manifold are Thy thoughts—they overwhelm me, O God, 17
 O how great is the sum of them!
 if I tell them, they are more in number than the sand, 18
 when I wake up, I am present with Thee

IV *God punisheeth the wicked*

Wilt not Thou slay the wicked, O God! 19
 depart from me, ye bloodthirsty men!
 for they speak unrighteously against Thee, 20
 and take Thy covenant wickedly in their mouth!
 should not I hate them that hate Thee, O Jehovah? 21
 should not I be grieved with those that rise up against Thee?
 yea, I hate them right sore, 22
 I have counted them mine enemies!
 try me, O God, and seek the ground of my heart, 23
 prove me and examine my thoughts!
 look well if there be any way of wickedness in me, 24
 and lead me in the way everlasting!

§ 119 PSALM XLIV

I *Israel in memory of former blessings*

We have heard with our ears, O God, 1
 our fathers have told us,
 what Thou hast done in their time,
 in the time of old

how Thou hast driven out the heathen with Thy hand but 2
 planted *them* in,
 how Thou hast destroyed the nations but spread *them*
 abroad,
 for they gat not the land in possession through their own sword, 3
 neither was it their own arm^e that helped them,
 but Thy right hand and Thine arm and the light of Thy
 countenance, 4
 because Thou hadst a favour unto them
 Thou art my king, O God ! 5
 send help unto Jacob !
 through Thee will we overthrow our enemies, 6
 and in Thy name will we tread them under that rise up
 against us,
 for I will not trust in my bow, 7
 it is not my sword that shall help me,
 but it is Thou that savedst us from our enemies, 8
 and didst put them to confusion that hate us,
 we make our boast of God all day long, 9
 and will praise Thy name for ever !

II *complains of the present evils*

But now Thou hast cast us off and put us to confusion, 10
 and goest not forth with our armies,
 Thou makest us to turn our backs before our enemies, 11
 so that they which hate us spoil our goods,
 Thou lettest us be eaten up like sheep, 12
 and hast scattered us among the heathen,
 Thou sellest Thy people for nought, 13
 and takest no money for them,
 Thou makest us to be rebuked of our neighbours, 14
 a scorn and derision to them that are round about us
 Thou makest us to be a byword among the heathen, 15
 so that the peoples shake their heads at us,
 my confusion is daily before me, 16
 and the shame of my face hath covered me,
 for the voice of the slanderer and blasphemer, 17
 for the enemy and bloodthirsty man !

III *and professing faithfulness crieth unto God for succour*

Though all this be come upon us, yet do we not forget Thee, 18
 neither have we dealt falsely in Thy covenant,

our heart is not turned back, 19
 neither our steps gone out of Thy way,
 no, not when Thou hast smitten us into the place of jackals, 20
 and covered us with the shadow of death '
 if we have forgotten the name of our God, 21
 and holden up our hands to any strange god,
 snall not God search it out,
 for He knoweth the very secrets of the heart?
 nay, for Thy sake we are killed all the day long, 22
 and are counted as sheep appointed to be slain '
 up, Lord! why sleepest Thou? 23
 awake and be not absent from us for ever '
 wherefore hidest Thou Thy face, 24
 and forgettest our misery and trouble?
 for our soul is brought low, even to the dust, 25
 our belly cleaveth unto the ground
 arise and help us, 26
 and deliver us for Thy mercies' sake '

§120 PSALM LXXIV

I *The prophet complaineth of the desolation of the sanctuary*

O God, wherefore art Thou absent from us so long? 1
 why is Thy wrath so hot against the sheep of Thy pasture?
 O think upon the congregation which Thou hast purchased 2
 of old
 and redeemed to be the tribe of Thine inheritance, 3
 and upon mount Sion, wherein Thou hast dwelt!
 lift up Thy feet that Thou mayest utterly destroy all evil domgs, 4
 the enemy hath done evil in the sanctuary '
 Thine adversaries roared in the midst of Thy congregation, 5
 and set up their banners for tokens,
 even as though a man should lay to his hand 6
 to hew timber out of the thick trees,
 so now with axes and hammers 7
 they break down all the carved work thereof,
 they have cast fire unto Thy holy place, 8
 and have defiled the dwelling place of Thy name even
 unto the ground,
 yea, they said in their hearts, 'let us make havoc of them 9
 altogether!'
 they burnt up all the houses of God in the land,

we see not our tokens, 10
there is not one prophet more,
neither is there among us any that knoweth 'how long?'

II *he moveth God to help by appealing to His deliverances of old*
O God, how long shall the adversary do this dishonour? 11
how long shall the enemy blaspheme Thy name, for ever?
why withdrawest Thou Thy hand, even Thy right hand? 12
pluck it out of Thy bosom and destroy them!
for God is my king of old, 13
the help that is done upon earth He doeth it Himself
THOU didst divide the sea through Thy power, 14
THOU brakest the heads of the dragons in the waters,
THOU smotest the heads of the Leviathan in pieces, 15
and gavest him to be meat for a people of the wilderness
THOU broughtest out fountains and waters out of the hard rock,
THOU driedst up mighty waters, 16
the day is Thine and the night is Thine, 17
THOU hast prepared the light and the sun,
THOU hast set all the borders of the earth, 18
THOU hast made summer and winter!

III *and by recounting the blasphemy of His enemies the oppression of His children and His covenant*
Remember this, how the enemy hath rebuked Jehovah, 19
and foolish people blaspheme Thy name,
O deliver not the soul of Thy turtle dove to the multitude 20
of the robbers,
and forget not the multitude of Thy poor for ever!
look upon the covenant, 21
for the hiding places of the earth are full of cruel habitations!
O let not the oppressed go away ashamed, 22
but let the poor and needy give praise unto Thy name!
arise, O God! maintain Thine own cause, 23
remember how the foolish man blasphemeth Thee daily!
forget not the voice of Thine enemies, 24
the tumult of them that hate Thee increaseth ever more
and more!

§ 121 PSALM LXXIX.

I *The Psalmist complaineth of the desolation of Jerusalem*
O God, the heathen are come into Thine inheritance, 1
Thy holy Temple have they defiled,
and made Jerusalem an heap of stones,

the dead bodies of Thy servants have they given 2
to be meat unto the fowls of the air,
and the flesh of Thy saints unto the beasts of the land
their blood have they shed like water 3
on every side of Jerusalem, and there was no man to
bury them,
we are become a reproach to our neighbours, 4
a very scorn and derision to them that are round about us
How long, O Jehovah—? wilt Thou be angry for ever? 5
shall Thy jealousy burn like fire?

II he prayeth for vengeance on the enemy and deliverance for Israel,

Pour out Thine indignation upon the heathen that have not 6
known Thee,
and upon the kingdoms that have not called upon Thy name,
for they have devoured Jacob 7
and laid waste his dwelling place!
O remember not against us the sins of our fathers! 8
but have mercy upon us and that soon,
for we are come to great misery,
help us, O God of our salvation, 9
for the glory of Thy name,
O deliver us and be merciful unto our sins,
for Thy name's sake!
wherefore should the heathen say 'where is now their God?' 10
O let the vengeance of Thy servants' blood that is shed 11
be openly shewed upon the heathen in our sight!

III and promiseth thankfulness

O let the sorrowful sighing of the prisoners come before Thee, 12
according to the greatness of Thy power preserve Thou
those that are appointed to die,
and for the blasphemy wherewith our neighbours have blas- 13
phemed Thee
reward Thou them, O Lord, sevenfold into their bosom!
so we that are Thy people and sheep of Thy pasture 14
shall give Thee thanks for ever,
and will alway be shewing forth Thy praise from generation
to generation!

§ 122 PSALM LXXX

I *An appeal to God*

Hear, O Thou shepheid of Israel! 1
 Thou that ledest Joseph like a sheep,
 Thou that sittest between the Cherubim, shine forth! 2
 before Ephraim, Benjamin, and Manasses
 stir up Thy strength
 and come and help us!
Turn us again, O God 3
shew the light of Thy countenance and we shall be whole!

II *who was grievously afflicting Israel,*

O Jehovah, God of Hosts, 4
 how long wilt Thou be angry with Thy people that prayeth?
 Thou feedest them with the bread of tears, 5
 and gavest them plenteousness of tears to drink,
 Thou hast made us a very strife unto our neighbours, 6
 and our enemies laugh us to scorn
Turn us again, Thou God of Hosts, 7
shew the light of Thy countenance and we shall be whole

III *while He had dealt lovingly with their forefathers*

Thou hast brought a vine out of Egypt, 8
 Thou hast cast out the heathen and planted it,
 Thou madest room for it, 9
 and when it had taken root, it filled the land,
 the hills were covered with the shadow of it, 10
 and the boughs thereof were like the goodly cedar trees,
 she stretched out her branches unto the sea, 11
 and her boughs unto the river
 Why hast Thou then broken down her hedge, 12
 that all they that go by pluck off her grapes?
 the wild boar out of the wood doth root it up, 13
 and the wild beasts of the field devour it
 Turn Thee again, Thou God of Hosts, 14
 look down from heaven, behold
 and visit this vine!
 forasmuch as the vine that Thy right hand hath planted, 15
 and the branch that Thou madest so strong for Thyself
 is burnt with fire and cut down, 16
 —let them perish at the rebuke of Thy countenance!—

so let Thy hand be upon the man of Thy right hand, 17
 and upon the son of man whom Thou madest so strong
 for Thyself!
 and so will we not go back from Thee 18
 O let us live and we shall call upon Thy name!
Turn us again, Jehovah, God of Hosts,
shew the light of Thy countenance and we shall be whole!

§ 123 PSALM CXXXII

I God's promise to David is now fulfilled by the joyous call from North to South to visit the Temple

O Jehovah! remember David 1
 and all his trouble,
 how he swore unto Jehovah, 2
 and vowed a vow unto the Almighty God of Jacob
 'I will not come within the tabernacle of mine house, 3
 'nor climb up into my bed,
 'I will not suffer mine eyes to sleep, 4
 'nor mine eyelids to slumber,
 'until I find out a place for the Temple of Jehovah, 5
 'an habitation for the mighty God of Jacob!'
 and lo! we heard this saying at Ephrata, 6
 we found it in the fields of the forest,
 'let us go into His tabernacle, 7
 'and fall low on our knees before His footstool'

II to which the Psalmist prayeth Jehovah to return again

Arise, Jehovah, into Thy resting place, 8
 Thou and the ark of Thy strength!
 let Thy priests be clothed with righteousness, 9
 and let Thy saints shout for joy!
 for Thy servant David's sake, 10
 turn not away the face of Thine Anointed!
 Jehovah hath made a faithful oath unto David 11
 and He shall not shrink from it
 of the fruit of thy body
 shall I set upon thy seat!
 if thy children will keep My covenant 12
 and My testimonies that I shall teach them,
 then children also shall sit
 upon thy seat for evermore.

§124 PS LXXXIX] CHRONOLOGICALLY ARRANGED 131

III *for Sion is the seat of Jehovah where David's seed shall never cease to reign*

For Jehovah hath chosen Sion for Himself, 13
 He hath longed for her as His habitation,
 thus shall he His rest for ever, 14
 here will I dwell, for I have a delight therein,
 I will bless her victuals with increase, 15
 and satisfy her poor with bread,
 I will deck her priests with health, 16
 and her saints shall rejoice and sing,
 there will I make the horn of David to flourish, 17
 I will ordain a lantern for Mine Anointed,
 as for his enemies, I will clothe them with shame, 18
 but upon himself shall his crown flourish!

§ 124 PSALM LXXXIX

I *From the misery of the time the Psalmist taketh refuge: the promises of God to David*

My song shall be alway of the lovingkindness of Jehovah, 1
 with my mouth will I ever be shewing Thy truth from one
 generation to another,
 for I have said, 'mercy shall be set up for ever, 2
 'Thy truth shalt Thou stablish in the heavens!'
 I have made a covenant with My Chosen, 3
 I have sworn unto David My servant,
 thy seed will I stablish for ever, 4
 and set up thy throne from one generation to another!
 O Jehovah! the very heavens shall praise Thy wondrous works, 5
 and Thy truth in the congregation of the holy ones

and in His past mercies to Israel

For who is he among the clouds that shall be compared 6
 unto Jehovah?
 and what is he among the sons of God that shall be 7
 likened to Jehovah?
 God is greatly to be feared in the council of the holy ones, 8
 and to be had in reverence above all them that are round
 about Him
 O Jehovah, God of Hosts, who is a strong Lord like unto 9
 Thee, O Jehovah?
 whose faithfulness is like Thy faithfulness, of all them
 that are round about Thee?

Thou rulest the raging of the sea, 10
 Thou stillest the waves thereof when they arise,
 Thou smotest Rahab like unto one that is slain, 11
 Thou hast scattered Thine enemies abroad with Thy
 mighty arm,
 the heavens are Thine, the earth also is Thine, 12
 Thou hast laid the foundations of the round world and
 all that therein is,
 Thou hast made the north and the south, 13
 Tabor and Hermon rejoice in Thy name,
 Thou hast a mighty arm, 14
 strong is Thy hand and high is Thy right hand
 righteousness and equity are the foundation of Thy seat, 15
 mercy and truth go before Thy face
 blessed is the people, O Jehovah, that knoweth the joyful sound, 16
 that walketh in the light of Thy countenance,
 their delight is daily in Thy name, 17
 and in Thy righteousness do they make then boast,
 for Thou art the glory of their strength, 18
 and in Thy lovingkindness Thou shalt lift up our horns,
 for our shield is from Jehovah, 19
 from the Holy One of Israel is our king

II *How God chose David to be His king and promised an ever
lasting dominion to his seed*

Thou spakest sometime in visions to Thy holy one 20
 and saidst, I have laid help upon one that is mighty,
 I have exalted one chosen out of the people,
 I have found David My servant, 21
 with My holy oil have I anointed him,
 My hand shall hold him fast, 22
 and My arm shall strengthen him,
 the enemy shall not be able to do him violence, 23
 the son of wickedness shall not hurt him,
 I will smite down his foes before his face 24
 and plague them that hate him,
 My truth also and My mercy shall be with him, 25
 and in My name shall his horn be exalted,
 I will set his dominion also over the sea, 26
 and his right hand over the floods,
 he shall call Me, 'Thou art my father,' 27
 my God and the rock of my salvation!

and I will make him My firstborn, 28
 higher than the kings of the earth,
 My mercy will I keep for him for evermore, 29
 and My covenant shall stand fast with him,
 his seed also will I make to endure for ever 30
 and his throne as the days of heaven
 but if his children forsake My law 31
 and walk not in My judgments,
 if they break My statutes 32
 and keep not My commandments,
 I will visit their offences with the rod,
 and their sin with scourges,
 nevertheless My lovingkindness will I not utterly take from him,
 nor suffer My truth to fail, [33
 My covenant will I not break, 34
 nor alter the thing that is gone out of My lips
 I have sworn once by My holiness,
 —I will not fail David!—
 his seed shall endure for ever, 35
 and his throne is like as the sun before Me,
 it shall stand fast for evermore as the moon, 36
 and as the faithful witness in heaven

III *and yet hath He plunged that seed into hopeless misery*

But Thou hast abhorred and forsaken, 37
 Thou hast been wroth with Thine Anointed,
 Thou hast broken the covenant of Thy servant, 38
 and cast his crown to the ground,
 Thou hast overthrown all his hedges 39
 and broken down his strong holds,
 all they that go by spoil him, 40
 and he is become a reproach to his neighbours,
 Thou hast set up the right hand of his enemies, 41
 and made all his adversaries to rejoice
 Thou hast taken away the edge of his sword, 42
 and givest him not victory in the battle,
 Thou hast put out his glory, 43
 and cast his throne down to the ground,
 the days of his youth hast Thou shortened, 44
 and covered him with dishonour!

Jehovah! how long wilt Thou hide Thyself—for ever? 45
 and shall Thy wrath burn like fire?
 Oh, remember how short my time is, 46
 and how Thou hast made all men for nought!
 what man is he that liveth and shall not see death, 47
 and shall deliver his soul from the hand of the grave?
 Lord, where are Thy old lovingkindnesses, 48
 which Thou swarest unto David in Thy truth?
 remember, Lord, the rebuke that Thy servants have, 49
 —and how I do bear in my bosom many peoples—
 wherewith Thine enemies blaspheme Thee, O Jehovah, 50
 and slander the footsteps of Thine Anointed

§ 125 PSALM LV

I *The Psalmist of the Return in his own affliction*

O God, Thou hast cast us out, and scattered us abroad, 1
 Thou hast been displeased, O stablish us again!
 Thou hast made the earth to tremble and rent it asunder, 2
 heal the breaches thereof, for it shaketh!
 Thou hast shewn Thy people heavy things, 3
 Thou hast given us a drink of bewildering wine,
 Thou hast given a banner to such as fear Thee, 4
 —only that they should flee before the bow of their enemies!
 Oh, that Thy beloved may be delivered, 5
 help with Thy right hand and hear us!

II *quoteth an oracle which had comforted David in his trouble,*

God spake in His sanctuary,—let me rejoice thereat,— 6
 I will divide Shechem,
 and mete out the valley of Succoth!
 Gilead is Mine, and Manasseh is Mine 7
 Ephraim also is the defence of My head,
 Judah is My sceptre!
 As for Moab, it is My washpot, 8
 upon Edom will I cast out My shoe
 wail aloud because of Me, Philistia!

III *as an assurance to his countrymen that God would deliver them
from their affliction*

Who will lead me to a strong city?	9
who will bring me into Edom?	
Is it not Thou, O God, who hast cast us off,	10
and goest not forth, O God, with our hosts?	
Give us help against the oppressor,	11
for vain is the help of man!	
through God we shall gain the victory,	12
and He shall tread down our enemies!	

§126 PSALM LXXXV

The People

offer thanksgiving for restoration to the land

O Jehovah, Thou art become gracious unto Thy land,	1
Thou hast brought back the captivity of Jacob,	
Thou hast forgiven the offence of Thy people,	2
and hast covered all their sins,	
Thou hast taken away all Thy displeasure,	3
and turned Thyself from Thy wrathful indignation	
stablish us, O God of our salvation,	4
and let Thine anger cease from us!	
wilt Thou be displeased at us for ever,	
• and wilt Thou stretch out Thy wrath from one gene- ration to another?	
wilt Thou not turn again and quicken us,	6
that Thy people may rejoice in Thee?	
shew us Thy mercy, O Jehovah,	7
and grant us Thy salvation!	

The Priest

*with a warning of the condition of its fulfilment revealeth to them
his vision*

I will hearken what Jehovah our God will say,	8
for He shall speak peace unto His people and to His saints,	
—but let them not turn again to folly!—	

'surely His salvation is nigh them that fear Him,	9
'that glory may dwell in our land'	
'mercy and truth are met together,	10
'righteousness and peace have kissed each other	
'truth shall spring up out of the earth,	11
'and righteousness shall look down from heaven	
'yea, Jehovah shall give His blessing,	12
'and our land shall give her increase,	
'righteousness shall go before Him,	13
'and shall follow in the paths of His footsteps'	

§ 127 PSALM LXXXIII

I *Prayer for protection*

Hold not Thy tongue, O God,	1
keep not still silence, refrain not Thyself, O God!	
for lo, Thine enemies rage together,	2
and they that hate Thee have lift up their head,	
they have imagined craftily against Thy people,	3
and have taken counsel against Thy beloved,	
they have said, 'come, let us root them out that they be no	4
more a people,	
'and that the name of Israel may be no more in remembrance'	

II *against the conspiracy of the heathen*

For they have cast their heads together with one consent,	5
and are confederate against Thee—	
the tents of Edom and the Ishmaelites,	6
of Moab and the Hagarenes,	
Gabal and Ammon and Amalek,	7
the Philistines with them that dwell at Tyre,	
Assyria also is joined with them,	8
and hath holpen the children of Lot	

III *that, as the enemies of old,*

But do Thou to them as unto the Midianites,	9
unto Sisera and unto Jabin at the brook of Kison,	
who perished at Endor,	10
and became as dung for the earth,	

make them and their princes like Oreb and Zeeb, 11
 yea, make all their kings like as Zebah and Salmunna,
 who said, 'let us take to ourselves 12
 'the habitations of God in possession'

IV *so they may perish*

O my God, make them like unto the chaff, 13
 and as the stubble before the wind,
 like as the fire that burneth up the wood, 14
 and as the flame that consumeth the mountains,
 persecute them even so with Thy tempest, 15
 and make them afraid with Thy storm,
 fill their faces with shame, 16
 that they may seek Thy name, O Jehovah!
 let them be confounded and troubled for ever, 17
 let them be put to shame and perish,
 and they shall know that Thou, whose name is JEHOVAH, 18
 art only the most Highest over all the earth

§128 PSALM LXXVIII

I *The Psalmist calleth the people to listen to the lessons of their past history*

Hearken unto my teaching, O my people, 1
 incline your ears to the words of my mouth,
 I will open my mouth in a parable, 2
 I will declare the dark things of old!
 the things which we have heard and known, 3
 and such as our fathers have told us—
 we will not hide them from their children, 4
 but shew to the generation to come the honour of Jehovah,
 His might and His wonderful works that He hath done
 for He established a statute in Jacob 5
 and gave Israel a law,
 which He commanded our forefathers
 to teach their children,
 that their posterity might know it, 6
 and the children which were yet unborn,
 that when they came up they might shew their children 7
 the same,

that they might put their trust in God,	8
and not to forget the works of God,	
but to keep His commandments,	
and not be as their forefathers,	9
a faithless and stubborn generation,	
a generation that set not their heart aright,	
and whose spirit cleaveth not steadfastly unto God	

II

Like as the children of Ephraim who being harnessed and	10
carrying bows	
turned themselves back in the day of battle,	
they kept not the covenant of God,	11
and would not walk in His law,	
but forgot what He had done,	12
and the wonderful works that He had shewed for them	
marvellous things did He in the sight of their forefathers,	13
in the land of Egypt even in the field of Zoan,	
He divided the sea and let them go through,	14
He made the waters to stand on an heap,	
in the daytime also He led them with a cloud,	15
and all the night through with a light of fire,	
He clave the hard rocks in the wilderness,	16
and gave them drink thereof as it had been out of the	
great depths,	
He brought water out of the stony rock,	17
so that it gushed out like the rivers	

III

Yet for all this they sinned yet more against Him,	18
and provoked the most Highest in the wilderness,	
they tempted God in their hearts	19
and required meat for their lust	
they spake against God also, saying,	20
'shall God prepare a table in the wilderness?	
'He smote the stony rock indeed that the water gushed out,	21
'and the streams flowed withal,	
'but can He give bread also,	
'or provide flesh for His people?'	
when Jehovah heard this He was wroth,	22
so that the fire was kindled against Jacob,	
and there came up heavy displeasure against Israel,	

because they believed not in God, 23
 and put not their trust in His help
 so He commanded the clouds above, 24
 and opened the doors of heaven,
 He rained down manna also upon them for to eat, 25
 and gave them the bread of heaven

IV

So they did all eat angels food, 26
 He sent them food enough,
 He caused the east wind to blow under heaven, 27
 and through His power He brought in the south wind,
 He rained flesh upon them as thick as dust, 28
 and feathered fowl like as the sand of the sea,
 He let it fall among their tents, 29
 even round about His habitations,
 so they did eat and were well filled, 30
 for He gave them their desire,
 they were not estranged from their lust,
 but while the meat was yet in their mouths, 31
 the heavy wrath of God came upon them,
 and slew the fattest of them,
 yea, and smote down the chosen men that were in Israel

V

But for all this they sinned yet more, 32
 and believed not His wondrous works,
 therefore their days did He consume in vanity, 33
 and their years in trouble,
 when He slew them, then they sought Him, 34
 and turned them again and enquired after God,
 and they remembered that God was their rock, 35
 and the High God was their redeemer
 nevertheless they did but flatter Him with their mouth, 36
 and dissembled with Him with their tongue,
 for their heart was not whole with Him, 37
 neither continued they steadfast in His covenant,
 but He is so merciful that He forgave their misdeeds and 38
 destroyed them not,
 —yea, many a time turned He His wrath away, 39
 and would not suffer His whole displeasure to arise,—

for He considered that they were but flesh, 40
 and that they were even a wind that passeth away and
 cometh not again

VI

Many a time did they provoke Him in the wilderness, 41
 and grieved Him in the desert,
 they turned back and tempted God, 42
 and moved the Holy One of Israel,
 they thought not of His hand, 43
 and of the day when He delivered them from the hand
 of the enemy
 how He had wrought His miracles in Egypt, 44
 and His wonders in the field of Zoan,
 He turned their waters into blood, 45
 so that they might not drink of the rivers,
 He sent flies among them and devoured them up, 46
 and frogs to destroy them,
 He gave their fruit unto the caterpillar, 47
 and then labour unto the locust,
 He destroyed their vines with hailstones, 48
 and their mulberry trees with the frost,
 He smote their cattle also with hailstones, 49
 and their flocks with hot thunderbolts

VII

He cast upon them the furiousness of His wrath, 50
 anger, displeasure and trouble,
 an host of destroying angels,
 He made a way to His indignation, 51
 and spared not their soul from death
 but gave their life over to the pestilence,
 and smote all the firstborn in Egypt, 52
 the first fruits of the mightiest in the dwellings of Ham,
 but as for His people—He led them forth like sheep, 53
 and guided them in the wilderness like a flock,
 He brought them out safely, that they should not fear, 54
 and overwhelmed their enemies with the sea,

and brought them within the borders of His sanctuary, 55
 even to His mountain which He purchased with His
 right hand,
 He cast out the nations also before them, 56
 and caused their land to be divided for an heritage,
 and made the tribes of Israel to dwell in their tents

VIII

Yet they tempted and displeased the most High God, 57
 and kept not His testimonies,
 but turned their backs and fell away like their forefathers, 58
 starting aside like a broken bow,
 for they grieved Him with their hill altars, 59
 and provoked Him to displeasure with their images
 when God heard this He was wroth, 60
 and took sore displeasure at Israel,
 so that He forsook the tabernacle of Shiloh, 61
 even the tent that He had pitched among men,
 and delivered up His power into captivity, 62
 and His glory into the enemy's hand,
 He gave His people over also unto the sword, 63
 and was wroth with His inheritance,
 the fire consumed their young men, 64
 and their maidens were not given to marriage,
 their priests were slain with the sword, 65
 and their widows made no lamentation

IX

Then the Lord awaked as one out of sleep, 66
 and like a giant refreshed with wine,
 He drove His enemies backward, 67
 and put them to a perpetual shame,
 He refused the tabernacle of Joseph, 68
 and chose not the tribe of Ephraim,
 but chose the tribe of Judah, 69
 even the hill of Zion which He loved,
 and there He built His sanctuary like the heavens on high, 70
 and laid the foundation of it like the earth that He hath
 made fast for ever,
 He chose David also His servant, 71
 and took him away from the sheepfolds,

as he was following the ewes great with young, He took him, 72
 that he might feed Jacob His people
 and Israel His inheritance,
 so he fed them with a faithful and true heart, 73
 and guided them prudently with all his power

§ 129 PSALM LXXXI

I *A summons to praise God*

Sing we mainly unto God our strength, 1
 make a cheerful noise unto the God of Jacob,
 raise the psalm, bring hither the tabret, 2
 the merry harp with the lute,
 blow up the trumpet in the new moon, 3
 and in the full moon upon our solemn feast day
 for thus was made a statute for Israel, 4
 and a law of the God of Jacob,
 this He ordained in Joseph for a law 5
 when He came against the land of Egypt,
 what time I heard a strange language

II *who brought Israel out of Egypt*

I eased his shoulders from the burden 6
 and his hands were delivered from carrying the bricks
 Thou calledst upon Me in trouble and I delivered thee, 7
 and heard thee in the darkness of the thunder, 8
 and proved thee also at the waters of strife
 hear, O My people, and I will testify unto thee, 9
 O Israel, if thou wouldest hearken unto Me
 there shall no strange god be in thee, 10
 neither shalt thou worship any other god,
 I am Jehovah thy God, 11
 who brought thee out of the land of Egypt,
 open thy mouth wide, and I shall fill it!

III *and if the nation had been faithful*

But My people would not hear My voice, 12
 and Israel would not obey Me,
 so I gave them up unto their own hearts' lusts, 13
 and let them follow their own imaginations!
 Oh that My people had hearkened unto Me, 14
 and Israel had walked in My ways!
 I should soon have put down their enemies, 15
 and turned My hand against their adversaries,
 the haters of Jehovah should have submitted themselves to them, 16
 but their time should have endured for ever!

IV *would never have failed them*

He should have fed them also with the finest wheat flour, 17
 and with honey out of the stony rock should I have
 satisfied thee

PERIOD V — §§ 130—153

THE CLOSE OF THE PSALTER

§ 130 PSALM CXIX

AN ALPHABETICAL PSALM

A Meditation on the Law of God

A blessing is on them that are undefiled in the way, and walk in the law of Jehovah,	1
A blessing is on them that keep His testimonies, and seek Him with their whole heart	2
Also on them that do no wickedness, but walk in His ways	3
A law hast Thou given unto us, that we should diligently keep Thy commandments	4
Ah! Lord, that my ways were made so direct, that I might keep Thy statutes!	5
And then shall I not be confounded, while I have respect unto all Thy commandments	6
As for me, I will thank Thee with an unfeigned heart, when I shall have learned Thy righteous judgments	7
An eye will I have unto Thy ceremonies, O forsake me not utterly	8
By what shall a young man cleanse his way? even by ruling himself after Thy word!	9
Betimes have I sought Thee with my whole heart, O let me not go wrong out of Thy commandments,	10
Behold, Thy words have I hid within my heart, that I might not sin against Thee!	11
Blessed art Thou, O Jehovah, O teach me Thy statutes	12

By my lips have I proclaimed	13
all the judgments of Thy mouth	
Better is it to walk in the way of Thy statutes,	14
than to possess all manner of riches	
Before mine eyes are Thy commandments,	15
and I have respect unto Thy ways!	
Blessed for ever are Thy statutes,	16
I will not forsake Thy word	
Comfort Thy servant, that I may live	17
and keep Thy word!	
Come Thou and open mine eyes,	18
that I may see the wondrous things of Thy law	
Consider how that I am a stranger upon earth,	19
O hide not Thy commandments from me!	
Consumed is my soul by the very fervent desire,	20
that it hath always unto Thy judgments	
Confounded are the proud,	21
and cursed are they that do err from Thy commandments	
Contempt and reproach do Thou turn from me,	22
for I have kept Thy testimonies!	
Counsel have princes taken against me,	23
but Thy servant is occupied in Thy statutes,	
Continually is my delight in Thy testimonies,	24
for they are my counsellors	
Deep in the dust lieth my soul,	25
O quicken Thou me according to Thy word!	
Duly have I acknowledged my ways and Thou heardest me,	26
O teach me Thy statutes!	
Declare unto me the way of Thy commandments,	27
and so shall I talk of Thy wondrous works	
Disquieted is my soul for very heaviness	28
O comfort Thou me according to Thy word	
Do Thou take from me the way of lying,	29
and cause me to make much of Thy law,	
Dear unto me is the way of truth,	30
and Thy judgments have I laid before me	
Do not I cleave unto Thy testimonies?	31
O Jehovah, confound me not	
Daily will I run in the way of Thy commandments	32
when Thou hast set my heart at liberty	

- Enlighten me, O Jehovah, in the way of Thy statutes, 33
 and I shall keep it unto the end
- Enrich me with understanding and I shall keep Thy law, 34
 yea, I shall keep it with my whole heart
- Exercise me in the path of Thy commandments, 35
 for therein is my desire^e
- Encline mine heart unto Thy testimonies, 36
 and not to covetousness
- Ever turn away mine eyes lest they behold vanity, 37
 and quicken Thou me in Thy way
- Establish Thy word in Thy servant,— 38
 even that we should fear Thee
- Ease me from the rebuke that I am afraid of, 39
 for Thy judgments are good
- Even in Thy precepts is my delight, 40
 O quicken me in Thy righteousness
- Follow me, O Jehovah, with Thy loving mercy, 41
 even with Thy salvation according to Thy word
- For so shall I make answer unto my blasphemers, 42
 for my trust is in Thy word
- Forbear to take Thy truth utterly out of my mouth, 43
 for my hope is in Thy judgments
- For so shall I alway keep Thy law, 44
 yea, for ever and ever
- Free me and I shall walk at liberty, 45
 because I seek Thy commandments
- Faithfully will I speak of Thy testimonies, 46
 even before kings I will not be ashamed
- Full of delight are Thy commandments, 47
 which I have loved
- For ever will I lift up my hands unto Thy commandments, 48
 and my study shall be in Thy statutes
- Graciously think upon Thy servant as concerning Thy word, 49
 wherein Thou hast caused me to put my trust
- Great is the comfort thereof in my trouble, 50
 for Thy word hath quickened me
- Grievously have the proud had me in derision, 51
 yet have I not shrunk from Thy law
- Glad was I when I remembered Thine everlasting judgments, 52
 O Jehovah, and received comfort

Great horror hath taken hold upon me, because of the wicked that forsake Thy law	53
Glorious things have I sung of Thy statutes in the house of my pilgrimage	54
Gladly have I thought upon Thy Name in the night season, O Jehovah, and have kept Thy law	55
Gracious hast Thou been unto me, because I kept Thy commandments	56
Have not I promised to keep Thy law? for Thou art my portion, O Jehovah!	57
Humbly have I made my petitions with my whole heart O be merciful unto me according to Thy word	58
Have not I called mine own ways to remembrance, and turned my feet unto Thy testimonies	59
Haste have I made and prolonged not the time, to keep Thy commandments	60
Hotly have the ungodly beset me on every side, but I have not forgotten Thy law	61
Hear me at midnight when I rise to thank Thee, because of Thy righteous judgments	62
Holy men are my companions, and such as keep Thy commandments	63
Hast not Thou, O Jehovah, filled the earth with Thy mercy? O teach me Thy statutes	64
In mercy hast Thou, O Jehovah, dealt with Thy servant, according unto Thy word	65
Instruct me in true understanding and knowledge, for I have believed Thy commandments	66
I went wrong before I was troubled, but now have I kept Thy word	67
In Thee, O Lord, is goodness and mercy, O teach me Thy statutes	68
Iniquitous men have imagined a lie against me, but I will keep Thy commandments with my whole heart	69
In truth their heart is as fat as brawn, but my delight hath been in Thy law	70
It is good for me that I have been in trouble that I might learn Thy statutes	71
Is not the law of Thy mouth dearer unto me than thousands of gold and silver?	72

Jehovah, Thy hands have made me and fashioned me	73
O give me understanding—to learn Thy commandments	
Joyful shall they be that fear Thee when they see me,	74
because I have put my trust in Thy word	
Just are Thy judgments, O Jehovah,	75
Thou of very faithfulness hast caused me to be troubled	
Jehovah, let Thy merciful kindness be my comfort,	76
according to Thy word unto Thy servant	
Jehovah, let Thy loving mercies come unto me,	77
for Thy law is my delight	
Judge Thou the proud, for they go about to destroy me,	78
but I am occupied in Thy commandments	
Join unto me those that fear Thy Name,	79
and such as have known Thy testimonies	
Joyfully shall my heart continue in Thy statutes,	80
that I be not ashamed	
Long have I desired Thy salvation,	81
and my hope is in Thy word	
Longed have mine eyes for Thy word,	82
saying 'O when wilt Thou comfort me?	
Like a bottle in the smoke am I dried up,	83
yet do I not forget Thy statutes	
Lord! how few are the days of Thy servant!	84
when wilt Thou be avenged of them that persecute me?	
Lawless men, which walk not in Thy ways,	85
have digged pits for my life	
Lord, all Thy commandments are true,	86
they persecute me falsely O be Thou my help	
Lo! they had almost made an end of me upon earth,	87
but I forsook not Thy commandments	
Let Thy loving kindness quicken my soul,	88
so shall I keep the testimonies of Thy mouth	
Marvellous is Thy word, O Jehovah,	89
it endureth for ever in heaven	
Mindful art Thou of Thy truth to all generations,	90
Thou hast laid the foundation of the earth and it abideth	
Morning and evening await Thine ordinance,	91
for all these things do serve Thee	
My delight hath been in Thy law,	92
else had I perished in my trouble	

M indful am I of Thy commandments, for with them hast Thou quickened me	93
M ercifully save me, for I am Thine, and I have sought Thy commandments	94
M alicious men laid wait for me to destroy me, but I will consider Thy testimonies	95
M ine eye seeth an end of all perfection, but Thy commandment is exceeding broad	96
N ought love I like unto Thy law, all the day long is my study in it	97
N ow am I wiser than mine enemies, for Thy commandments are ever with me	98
N ay, I have more understanding than my teachers, for Thy testimonies are my study	99
N ot even the aged are wiser than I, because I keep Thy commandments	100
N ever will I turn my foot to any evil way, that I may keep Thy word	101
N either have I shrunk from Thy judgments, for Thou teachest me	102
N othing is sweeter than Thy words unto my throat yea, sweeter are they than honey to my mouth	103
N eeds must I hate every evil way, for through Thy precepts do I get understanding	104
O God! Thy word is a lantern unto my feet, and a light unto my paths	105
O f old have I sworn, I am steadfastly purposed to keep Thy righteous judgments	106
O ut of measure am I troubled, quicken me, O Jehovah, according to Thy word	107
O Lord, let the freewill offerings of my mouth please Thee, and teach me Thy judgments	108
O ftimes have I put my life in my hand, yet do I not forget Thy law	109
O n every side have they laid a snare for me but yet I swerved not from Thy commandments	110
O Lord, Thy testimonies are mine heritage for ever, and why? they are the very joy of my heart	111
O ccupied is my heart in Thy statute, that I may fulfil them even unto the end	112

Profane persons do I hate, but Thy law do I love	113
Protection art Thou unto me and shield, and my trust is in Thy word	114
Part from me, ye evildoers, for I will keep the commandments of my God	115
Preserve me according to Thy word that I may live, and let me not be disappointed of my hope	116
Prevent me with Thy help, and I shall be safe, yea, my delight shall be even in Thy statutes	117
Perished are all they that depart from Thy statutes, for they imagine but deceit	118
Put away like dross all the ungodly of the earth, then shall I love Thy testimonies	119
Perplexed am I, I tremble for fear of Thee, yea, I am afraid of Thy judgments	120
Righteous and lawful are my dealings, O give me not over unto mine oppressors	121
Rise up and be surety for Thy servant for good, that the proud do me no wrong	122
Remember how mine eyes fail with looking for Thy help, and for the word of Thy righteousness	123
Reward Thy servant according to Thy loving mercy, and teach me Thy statutes	124
Recompense Thy servant with understanding, that I may know Thy testimonies	125
Rise up, Jehovah!—yea, the time is come— for they have destroyed Thy law	126
Right dearly do I love Thy precepts, yea, above gold and precious stones	127
Respect have I unto all Thy commandments, and all false ways I utterly abhor	128
Sure and wonderful are Thy testimonies, therefore doth my soul keep them	129
So soon as Thy word goeth forth, it giveth light and understanding unto the simple,	130
Surely I opened my mouth and panted, for I longed for Thy commandments	131
Send help, O God, be merciful unto me, as Thou usest to do unto them that love Thy name	132

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Set my steps aright in Thy word, so shall no wickedness have dominion over me	133
Save me from the wrongful dealings of men, and so shall I keep Thy commandments	134
Shew the light of Thy countenance upon Thy servant, and teach me Thy statutes	135
Streams of waters run down mine eyes, because they keep not Thy law	136
Thou art righteous, O Jehovah, and true is Thy judgment	137
The testimonies which Thou hast commanded, are exceeding righteous and true	138
The zeal of mine heart hath even consumed me, because mine enemies have forgotten Thy words	139
Thy word is tried to the uttermost, and Thy servant loveth it	140
Though I am small and of no reputation, yet do I not forget Thy commandments	141
Thy righteousness is an everlasting righteousness, and Thy law is the truth	142
Trouble and heaviness have taken hold upon me, yet is my delight in Thy commandments	143
The righteousness of Thy testimonies is everlasting, O grant me understanding, and I shall live	144
Unto Thee will I call with my whole heart, hear me, O Jehovah, I will keep Thy statutes	145
Unto Thee, O Jehovah, do I call help me and I shall keep Thy testimonies	146
Uprising early do I cry unto Thee, for in Thy word is my trust	147
Uprisen am I before the night watches, that I might be occupied in Thy words	148
Up, Lord, and hear me according to Thy loving mercy, O Jehovah, quicken me as Thou art wont	149
Unholy men draw nigh to persecute me, they are far from Thy law	150
Upon Thee do I call, for Thou art near, and all Thy commandments are true	151
Unchanged are Thy testimonies of old, and Thou hast founded them for ever	152

Vouchsafe to consider mine adversity and deliver me, for I do not forget Thy law	153
Vouchsafe to plead my cause and deliver me, quicken me according to Thy word	154
Verily, health is far from the ungodly, for they regard not Thy statutes	155
Very great, O Jehovah, is Thy mercy, quicken me as Thou art wont	156
Violent men and they that persecute me are many, yet do I not swerve from Thy testimonies	157
Vexed am I when I see the transgressors, because they keep not Thy law	158
Visit me, O Jehovah, for I love Thy commandments, quicken me according to Thy loving kindness	159
Verity and righteousness are Thine from everlasting, and all Thy judgments endure for evermore	160
Without cause have princes persecuted me, but my heart standeth in awe of Thy word	161
Wholly do I rejoice in Thy word, as one that findeth great spoil	162
Whereas, for hes—I hate and abhor them, but Thy law do I love	163
With my voice do I praise Thee seven times a day, because of Thy righteous judgments	164
Wondrous peace have they that love Thy law, and they are not offended at it	165
When have I not looked, O Jehovah, for Thy salvation, and when have I not done after Thy commandments?	166
When hath not my soul kept Thy testimonies, and loved them exceedingly?	167
Well have I kept Thy commandments and Thy testimonies, for all my ways are before Thee	168
Yet let my complaint come before Thee, O Jehovah! give me understanding according to Thy word	169
Yea, let my supplication come before Thee, deliver me according to Thy word	170
Yet shall my lips be telling of Thy praise, when Thou hast taught me Thy statutes	171
Yea, my tongue shall sing of Thy word, for all Thy commandments are righteous	172

Yield me help with Thy right hand,	173
for I have chosen Thy commandments	
Yearned have I for Thy help, O Jehovah,	174
and in Thy law is my delight	
Yet shall my soul live and praise Thee,	175
and Thy judgments shall help me	
Yea, seek me, though I stray like a sheep that is lost,—	176
seek Thy servant, for I do not forget Thy commandments	

§ 131 PSALM CIII

I Praise to God for His lovingkindness to each of His children,

<i>Praise Jehovah, O my soul,</i>	1
<i>and all that is within me praise His holy Name</i>	
Praise Jehovah, O my soul,	2
and forget not all His benefits,	
who forgiveth all thy sin	3
and healeth all thine infirmities,	
who saveth thy life from destruction,	4
and crowneth thee with mercy and lovingkindness,	
who satisfieth thy desire with good things,	5
making thee young and lusty as an eagle	

II for His revelation of Himself to mankind

Jehovah executeth righteousness	6
and judgment for all them that are oppressed with wrong	
He shewed His ways unto Moses,	7
His works unto the children of Israel,	
Jehovah is full of compassion and mercy,	8
long suffering and of great goodness,	
He will not alway be chiding,	9
neither keepeth He His anger for ever	

III for His mercy in forgiving sins

He hath not dealt with us after our sins,	10
nor rewarded us according to our wickednesses,	
for look how high the heaven is in comparison of the earth,	11
so great is His mercy also towards them that fear Him	
look how wide also the east is from the west,	12
so far hath He set our sins from us	
yea, like as a father pitieth his own children,	13
even so is Jehovah merciful unto them that fear Him	

IV *for His compassionate dealings with His creatures*

For He knoweth whereof we are made,	14
He remembereth that we are but dust,	
the days of man are but as grass,	15
he flourisheth as a flower, of the field	
for as soon as the wind goeth over it, it is gone,	16
and the place thereof shall know it no more	
but the merciful goodness of Jehovah endureth for ever and ever	
upon them that fear Him,	17
and His righteousness unto children's children,	
even upon such as keep His covenant,	18
and think upon His commandments to do them	

V *and for His sovereignty over the world*

Jehovah hath prepared His seat in heaven	19
and His kingdom ruleth over all	
O praise Jehovah, ye angels of His,	20
ye that excel in strength and do His commandment,	
and hearken unto the voice of His words	
O praise Jehovah, all ye His hosts,	21
ye servants of His, that do His pleasure	
O speak good of Jehovah all ye works of His,	22
in all places of His dominion'	
<i>Praise thou Jehovah, O my soul</i>	

§ 132 PSALM CIV

I *Praise to God for He created the heavens,*

<i>Praise Jehovah, O my soul!</i>	1
O Jehovah, my God, Thou art exceeding glorious,	
Thou art clothed with majesty and honour'	
Thou deckest Thyself with light as it were with a garment,	2
and spreadest out the heavens like a curtain,	
who layeth the beams of His chambers in the waters,	3
and maketh the clouds His chariot,	
and walketh upon the wings of the wind,	
who maketh the winds His messengers,	4
and the flaming fire His minister	

II *and the earth*

He laid the foundations of the earth,	5
that it never should move at any time	

Thou coveredst it with the deep like as with a garment, 6
the waters stand on the hills
at Thy rebuke they flee 7
at the voice of Thy thunder they are afraid,
—the mountains rise, the valleys sink— 8
even unto the place which Thou hast appointed for them,
Thou hast set them their bounds which they shall not pass 9
neither turn again to cover the earth

III *the dry land and all that is therein*

He sendeth the springs into the rivers, 10
which run among the hills,
all beasts of the field drink thereof, 11
and the wild asses quench their thirst,
beside them do the fowls of the air have their habitation, 12
and sing among the branches,
He watereth the hills from above, 13
the earth is filled with the fruit of Thy works'

IV

He bringeth forth grass for the cattle, 14
and green herb for the service of men,
that He may bring food out of the earth— 15
wine, that maketh glad the heart of man
and maketh his face to shine as it were with oil,
and bread to strengthen man's heart
the trees of Jehovah also are full of sap, 16
even the cedars of Libanus which He hath planted
wherein the birds make their nests, 17
and the fir trees are a dwelling for the stork,
the high hills are a refuge for the wild goats, 18
and so are the stony rocks for the conies

V *the haughty bodies*

He appointed the moon for certain seasons, 19
and the sun knoweth his going down
Thou makest darkness that it may be night, 20
wherein all the beasts of the forest do move,
the lions roaring after their prey, 21
do seek their meat from God,

the sun ariseth and they get them away together, 22
 and lay them down in their dens
 man goeth forth unto his work, 23
 and to his labour until the evening

VI *the sea and all that therein is*

O Jehovah, how manifold are Thy works, 24
 in wisdom hast Thou made them all
 the earth is full of Thy riches,
 so is that great and wide sea also, 25
 wherein are things creeping innumerable,
 both small and great beasts,
 there go the ships 26
 and that leviathan whom Thou hast made to take his
 pastime with Thee

VII *He is the source of life*

These wait all upon Thee, 27
 that Thou mayest give them meat in due season,
 when Thou givest it them, they gather it, 28
 when Thou openest Thine hand, they are filled with good,
 when Thou hidest Thy face, they are troubled, 29
 when Thou takest away their breath, they die,
 and are turned again to their dust,
 when Thou lettest Thy breath go forth they shall be made, 30
 and Thou renewest the face of the earth

VIII *the Sovereign and righteous Judge of the world*

The glorious majesty of Jehovah shall endure for ever, 31
 Jehovah shall rejoice in His works!
 the earth shall tremble at the look of Him, 32
 if He do but touch the hills, they shall smoulder
 I will sing unto Jehovah so long as I live, 33
 I will praise my God while I have my being!
 and so shall my words please Him, 34
 my joy shall be in Jehovah!
 as for sinners, they shall be consumed out of the earth, 35
 and the ungodly shall come to an end!
Praise thou Jehovah, O my soul

§ 133 PSALM CVI

Chorus

<i>Give thanks unto Jehovah, for He is gracious,</i>	1
<i>and His mercy endureth for ever!</i>	
who can express the noble acts of Jehovah,	2
or shew forth all His praise?	
blessed are all they that alway keep judgment,	3
and do righteousness	

The Priest

by reciting the history of the past setteth forth the loving mercy of God

Remember me, O Jehovah, according to the favour Thou bearest	4
unto Thy people,	
O visit me with Thy salvation,	
that I may see the felicity of Thy chosen,	5
and rejoice in the gladness of Thy people,	
and give thanks with Thine inheritance!	
we have sinned with our fathers,	6
we have done amiss and dealt wickedly!	
our fathers regarded not Thy wonders in Egypt,	7
neither kept they Thy great goodness in remembrance,	
but were disobedient at the sea, even at the Red Sea,	
nevertheless He helped them for His Name's sake,	8
that He might make His power to be known,	
He rebuked the Red Sea also, and it was dried up,	9
so He led them through the deep as through a wilderness,	
and He saved them from the adversary's hand,	10
and delivered them from the hand of the enemy	
as for those that troubled them, the waters overwhelmed them	11
there was not one of them left,	
then believed they His words,	1
and sang praise unto Him	
but within a while they forgot His works,	13
and would not abide His counsel,	
and lust came upon them in the wilderness,	14
and they tempted God in the desert,	

so He gave them their desire, and sent leanness withal into their soul	15
they spake against Moses also in the camp, and Aaron, the saint of Jehovah,	16
so the earth opened and swallowed up Dathan, and covered the company of Abiram,	17
and fire was kindled in their company, the flame burnt up the ungodly	18
they made a calf in Horeb, and worshipped the molten image,	19
and changed their glory into the similitude of a calf that eateth hay,	20
and they forgot God their saviour, who had done so great things in Egypt,	21
wondrous works in the land of Ham, and fearful things by the Red Sea	22
so He said, He would have destroyed them had not Moses His chosen stood before Him in the gap	23
to turn away His wrathful indignation, lest He should destroy them	
yea, they thought scorn of that pleasant land, and gave no credence unto His word,	24
but murmured in their tents, and hearkened not unto the voice of Jehovah,	25
then lift He up His hand and sware to overthrow them in the wilderness,	26
to cast out their seed among the nations and to scatter them in the lands	27
they joined themselves unto Baal peor, and ate the offerings of the dead,	28
thus they provoked Him to anger with their own inventions, and the plague was great among them	29
then stood up Phineas and prayed, and so the plague ceased,	30
and that was counted unto him for righteousness, among all posterities for evermore	31
they angered Him also at the waters of Meribah, so that He punished Moses for their sake,	32
because they provoked his spirit, so that he spake unadvisedly with his lips	33
neither destroyed they the heathen as Jehovah commanded them,	34
but were mingled among the heathen, and learned their works,	35

insomuch that they worshipped their idols, 36
 which were a snare unto them,
 yea, they offered their sons
 and their daughters unto devils,
 and shed innocent blood, even the blood of their sons and of their
 daughters, [37
 whom they offered unto the idols of Canaan,
 and the land was defiled with blood,
 thus were they stained with their own works, 38
 and went a whooring with their own inventions
 therefore was the wrath of Jehovah kindled against His people, 39
 insomuch that He abhorred His own inheritance,
 and He gave them over into the hand of the heathen, 40
 and they that hated them were lords over them,
 their enemies oppressed them 41
 and had them in subjection
 many a time did He deliver them, 42
 but they rebelled against Him with their own inventions,
 and were brought down in their wickedness,
 nevertheless when He saw their adversity, 43
 He heard their complaint,
 He thought upon His covenant, 44
 and pitied them according to the multitude of His mercies,
 yea, He made all those
 that led them away captive to pity them

Chorus

Deliver us, O Jehovah, our God, 45
 and gather us from among the heathen,
 that we may give thanks unto Thy holy Name,
 and make our boast of Thy praise!

Priest

Blessed be Jehovah the God of Israel, 46
 from everlasting and world without end,
 and let all the people say, AMEN

§ 134 PSALM CVII

Thanksgiving to God for the reunion of the scattered exiles,

O give thanks unto Jehovah, for He is gracious, 1
and His mercy endureth for ever!
 so let them sing, whom Jehovah hath redeemed, 2
 and delivered from the hand of the enemy,
 and gathered them out of the lands, 3
 from the east and from the west
 from the north and from the sea!

I some of whom had been delivered from wanderings and famine

Such as went astray in the wilderness out of the way, 4
 and found no city to dwell in,
 —hungry and thirsty, 5
 their soul fainted in them—
 so when they cried unto Jehovah in their trouble, 6
 He delivered them out of their distress,
 He led them forth by the right way, 7
 that they might go to a city, where they might dwell,
O that these would praise Jehovah for His goodness, 8
and the wonders that He doeth for the children of men,
 for He satisfied the empty soul, 9
 and filled the hungry soul with goodness!

II from prison,

Such as sat in darkness and in the shadow of death, 10
 being fast bound in misery and iron,
 because they rebelled against the words of God, 11
 and lightly regarded the counsel of the most Highest,
 —He brought down their heart through heaviness, 12
 they fell down and there was none to help them—
 so when they cried unto Jehovah in their trouble, 13
 He delivered them out of their distress
 He brought them out of darkness and the shadow of death, 14
 and brake their bonds in sunder,
O that these would praise Jehovah for His goodness, 15
and the wonders that He doeth for the children of men,
 for He hath broken the gates of brass, 16
 and smitten the bars of iron in sunder

III *from sickness*

Such as were foolish by reason of their offences, 17
 and afflicted because of their wickedness,
 —their soul abhorred all manner of meat, 18
 they were even hard at death's door—
 so when they cried unto Jehovah in their trouble, 19
 He delivered them out of their distress
 for He sent His word and healed them, 20
 He saved them from their destruction
O that these would praise Jehovah for His goodness, 21
and the wonders that He doeth for the children of men,
 and offer unto Him the sacrifice of thanksgiving, 22
 and tell out His works with gladness!

IV *from perils by sea*

Such as go down to the sea in ships, 23
 and occupy their business in great waters,
 these men see the works of Jehovah, 24
 and His wonders in the deep,
 for at His word the stormy wind riseth, 25
 which lifteth up the waves thereof,
 they are carried up to the heaven and down again to the deep, 26
 their soul melteth away because of the trouble
 they reel to and fro and stagger like a drunken man, 27
 and are at their wits' end,
 so when they cry unto Jehovah in their trouble, 28
 He delivereth them out of their distress,
 He maketh the storm to cease 29
 so that the waves thereof are still
 then are they glad because that they are at rest, 30
 so He bringeth them to the haven where they would be,
O that these would praise Jehovah for His goodness, 31
and the wonders that He doeth for the children of men
 and exalt Him in the congregation of the people, 32
 and praise Him in the seat of the elders!

V *The praise of God as the Creator and Preserver of His people*

He turneth the floods into a wilderness, 33
 and the water-springs into dry ground,
 a fruitful land maketh he barren, 34
 for the wickedness of them that dwell therein,

again, He maketh the wilderness a standing water,	35
and water springs of a dry ground,	
and there He setteth the hungry,	36
and they build them a city to dwell in,	
they sow their land and plant vineyards	37
to yield them fruits of increase,	
He blesseth them so that they multiply exceedingly,	38
and suffereth not their cattle to decrease,	
again, when they are diminished and brought low,	39
through oppression, through any plague or trouble,	
He poureth contempt upon princes,	40
and maketh them wander out of the way in a wilderness,	
yet helpeth He the poor out of misery,	41
He maketh him households like a flock of sheep,	
the righteous will consider this and rejoice,	42
and the mouth of all wickedness shall be stopped	
<i>Whoso is wise will ponder these things,</i>	43
<i>and they shall understand the lovingkindness of Jehovah</i>	

§ 135 PSALM CXI

AN ALPHABETICAL PSALM

The praise, the greatness and the works of God

All my heart shall praise Jehovah	1
Before the congregation of the righteous,	
Deeds of goodness are the deeds of Jehovah,	2
Earnestly desired of all them that have pleasure therein,	
For His righteousness endureth for ever,	3
Glorious and honourable is His work,	
He hath made His wonderful works to be remembered,	4
In Jehovah is compassion and goodness,	
Jehovah hath given meat to them that fear Him,	5
Keeping His covenant for ever,	
Learning His people the power of His works,	6
Making them to possess the heritage of the heathen,	
Nay, the works of His hands are verity and judgment,	7
Ordered and sure are His commands,	

Planted fast for ever and ever,	8
Righteous and true are His testimonies,	
Salvation hath He sent unto His people,	9
Their covenant hath He made fast for ever,	
Upright and holy is His name,•	10
Verily the fear of Jehovah is the beginning of wisdom,	
Yea, a good understanding have all they that do thereafter,	
Zealously shall He be praised for ever	

§ 136 PSALM CXXI

AN ALPHABETICAL PSALM

The praise the greatness and the works of God's worshippers

A blessing is on them that fear Jehovah,	1
Blessed is he that hath delight in His commandments,	
Dominion shall be to his seed upon earth	2
Ever shall the generation of the faithful be blessed,	
Fulness and riches shall be in his house,	3
Grounded is his righteousness for ever,	
He is merciful, loving and righteous,	4
In the darkness there ariseth a light for the godly,	
Joyful is he that sheweth favour and lendeth,	5
Knowledge shall he have to plead his cause'	
Lo! he shall never be moved,	6
Memorials of the righteous shall endure for ever,	
Never shall he be afraid of any evil tidings,	7
On Jehovah he leaneth with a fixed heart	
Planted firmly is his heart, and will not shrink,	8
Revenged shall he be upon his enemies,	
Scattering abroad, he giveth to the poor,	9
True and steadfast is his righteousness for ever,	
Uplifted shall be his horn—with honour,	
Vexation shall seize the ungodly, when he seeth it	10
With his teeth shall he gnash and consume away,	
Yea, the desire of the ungodly shall perish	

§§ 137, 138 PSALMS CXIII CXIV

I *God the deliverer at all times*

Praise Jehovah, O ye servants,	[Ps cxiii]	1
Praise the name of Jehovah!		
blessed be the name of Jehovah,		2
from this time forth for evermore!		
from the rising up of the sun unto the going down of the same,		3
the name of Jehovah be praised!		
Jehovah is high above all nations,		4
and His glory above the heavens!		
who is like unto Jehovah, our God,		5
that hath His throne on high,		
and yet humbleth Himself to behold		6
the things that are in heaven and in earth?		
who taketh up the lowly out of the dust,		7
and lifteth the poor out of the mire,		
that He may set him to rule with the princes,		8
even with the princes of His people,		
He setteth the barren woman to rule over the house,		9
and to be a joyful mother of children		

II *and especially of Israel from Egypt*

When Israel came out of Egypt,	[Ps cxiv]	1
and the house of Jacob from among the strange people,		2
Judah was His sanctuary		
and Israel His dominion		
the sea saw that and fled,		3
Jordan was driven back,		
the mountains skipped like rams,		4
and the little hills like young sheep.		
What aileth thee, O thou sea, that thou fleddest,		5
and thou, Jordan, that thou wast driven back?		
ye mountains, that ye skipped like rams		6
and ye little hills, like young sheep?		
tremble, thou earth, at the presence of the Lord,		7
at the presence of the God of Jacob		
who turned the hard rock into a standing water,		8
and the flint stone into a springing well		

§ 139 PSALM CXVII

The praise of Jehovah

Praise Jehovah, all ye peoples,
magnify Him, all ye nations of the earth !
for His merciful kindness is ever towards us,
and the truth of Jehovah endureth for ever
Praise Jehovah !

§ 140 PSALM LXXXVI

I Prayer to God who will help for He is good

Bow down Thine ear, O Jehovah, and hear me,	1
for I am poor and in misery !	
preserve Thou my soul, for I am holy,	
my God, save Thy servant,	
that putteth His trust in Thee !	
be merciful unto me, O Lord,	3
for I will call daily upon Thee,	
comfort the soul of Thy servant,	4
for unto Thee, O Lord, do I lift up my soul !	
for Thou, O Lord, art good and gracious,	5
and of great mercy unto all them that call upon Thee	

II He can help for He ruleth over the nations

Give ear, O Jehovah, unto my prayer,	6
ponder the voice of my humble desires,	
in the time of my trouble I will call upon Thee,	7
for Thou wilt hear me !	
among the gods there is none like unto Thee, O Lord,	8
there is not one that can do as Thou doest,	
all nations, whom Thou hast made,	9
shall come and worship Thee, O Lord,	
and shall glorify Thy name,	
for Thou art great and doest wondrous things,	10
Thou, O God, and Thou alone	

III the Psalmist will ever walk in His ways

Teach me Thy way, O Jehovah,	11
and I will walk in Thy truth,	
O knit my heart unto Thee, that I may fear Thy Name !	

I will thank Thee, O Lord my God, with all my heart, 12
 and will praise Thy Name for evermore,
 for great is Thy mercy toward me, 13
 Thou hast delivered my soul from the depths of the grave
and will ever trust Him in danger
 O God! the proud are risen against me, 14
 and the company of violent men seek after my soul,
 and have not set Thee before their eyes,
 but Thou, Lord, art a God full of compassion and mercy, 15
 long suffering plenteous in goodness and truth
 O turn Thee unto me and have mercy upon me, 16
 give Thy servant Thy strength,
 and help the son of Thine handmaid!
 shew some token upon me for good, 17
 that they who hate me may see it and be ashamed,
 because Thou, O Jehovah, hast holpen me and comforted me

§ 141 PSALM CXLIII

I *A prayer to God in time of suffering*

Hear my prayer, O Jehovah, and consider my desire, 1
 hearken unto me for Thy truth and righteousness' sake,
 and enter not into judgment with Thy servant, 2
 for in Thy sight shall no man living be justified,
 for the enemy hath persecuted my soul, 3
 he hath smitten my life down to the ground,
 he hath laid me in the darkness, as the men that have
 been long dead,
 therefore is my spirit vexed within me, 4
 and my heart within me is desolate

II *founded on His doings of old*

Yet do I remember the time past, 5
 I muse upon all Thy works,
 yea, I meditate on the works of Thy hands,
 I stretch forth my hands unto Thee, 6
 my soul gaspeth unto Thee as a thirsty land,
 hear me, O Jehovah, and that soon, for my spirit waxeth faint! 7
 hide not Thy face from me,
 lest I be like unto them that go down to the grave!
 let me hear thy loving kindness betimes, for in Thee is my trust, 8
 shew Thou me the way that I should walk in,
 for I lift up my soul unto Thee!

deliver me, O Jehovah, from mine enemies, 9
for I flee unto Thee to hide me'

III *Trust that God will hear the prayer of His servant*

Teach me to do the thing that pleaseth Thee, for Thou art my God,
Thy loving Spirit shall lead me in a plain path' [10
for Thy name's sake Thou wilt quicken me, O Jehovah, 11
for Thy righteousness' sake bring my soul out of trouble,
and of Thy mercy Thou wilt slay mine enemies, 12
and destroy all them that seek my life,
for I am Thy servant'

§ 142 PSALM CXLIV

A COMPOSITE PSALM

I *In praise of God as the God of Hosts*

Blessed be Jehovah, my stronghold 1
who teacheth my hands to war,
and my fingers to fight,
my hope and my fortress, 2
my castle and my deliverer,
my shield, in Him do I trust,
who subdueth the peoples under me,
Jehovah, what is man that Thou hast such respect unto him, 3
or the son of man that Thou so regardest him?
man is like a thing of nought, 4
his time is like a shadow that passeth away

II *A prayer for deliverance*

Bow Thy heavens, O Jehovah, and come down, 5
touch the mountains, and they shall smoke,
cast forth Thy lightnings and tear them 6
shoot out Thine arrows and consume them,
send down Thine hand from above 7
deliver me and take me out of the great waters,
from the hand of a strange people, 8
whose mouth talketh of vanity,
and their right hand is a right hand of falsehood'

III *as He has delivered David*

I will sing a new song unto Thee, O God, 9
and sing praises unto Thee upon a ten stringed lute'

who givest victory unto kings, 10
 and hast delivered David Thy servant from the peril of
 the sword,
 take me and deliver me from the hand of a strange people, 11
 whose mouth talketh of vanity,
 and their right hand is a right hand of falsehood

IV *and for a restoration of the Davidic era*

Our sons are as plants, that shoot up in their youth, 12
 our daughters are as pillars, yea as polished columns
 of a palace,
 our garners are full and plenteous with all manner of store, 13
 our sheep bring forth thousands and ten thousands in
 our fields,
 our cattle are big with young, and no untimely birth, 14
 no going forth to war, and no complaining in our streets,—
 happy are the people that are in such a case, 15
 yea, blessed are the people, who have Jehovah for their God!

§ 143 PSALM CVIII

A compilation, formed by combining the last five verses of the 57th [cp § 52] with the last eight verses of the 60th Psalm, [cp § 11], the latter being itself a compilation

§ 144 PSALM CV

I *The praise of God who hath protected His people*

O give thanks unto Jehovah and call upon His name, 1
 tell the peoples what things He hath done!
 O let your songs be of Him and praise Him, 2
 and let your talking be of all His wondrous works,
 rejoice in His holy name, 3
 let the heart of them rejoice that seek Jehovah,
 seek Jehovah and His strength, 4
 seek His face evermore,
 remember the marvellous works that He hath done, 5
 His wonders and the judgments of His mouth,
 O ye seed of Abraham His servant, 6
 ye children of Jacob His chosen!

II in the time of Abraham, of Isaac, of Jacob,

He is Jehovah, our God, 7
 His judgments are in all the world,
 He hath been alway mindful of His covenant, 8
 of the promise made to a thousand generations,
 even the covenant that He made with Abraham, 9
 and the oath that He sware unto Isaac,
 and appointed the same unto Jacob for a law, 10
 and to Israel for an everlasting covenant,
 saying, unto thee will I give the land of Canaan, 11
 the lot of your inheritance!
 when there were yet but a few of them, 12
 and they strangers in the land,
 what time they went from one nation to another, 13
 from one kingdom to another people,
 He suffered no man to do them wrong, 14
 but reprov'd even kings for their sake,
 touch not Mine anointed, 15
 and do My prophets no harm!

of Joseph

Moreover He called for a dearth upon the land, 16
 and destroyed all the provision of bread,
 but He had sent a man before them, 17
 even Joseph, who was sold to be a bond servant,
 whose feet they hurt in the stocks, 18
 the iron entered into his soul,
 until the time that His word came, 19
 the word of Jehovah cleared him,
 the king sent and delivered him, 20
 the prince of the people let him go free,
 he made him lord of his house, 21
 and ruler of all his substance,
 that he might bind his princes to his furlow 22
 and teach his senators wisdom,

of Moses in Egypt,

so Israel came into Egypt, 23
 and Jacob was a stranger in the land of Ham,
 and He increased His people exceedingly, 24
 and made them stronger than their enemies,—

whose heart He turned so that they hated His people, 25
 and dealt untruly with His servants
 then sent He Moses His servant, 26
 and Aaron whom He had chosen,
 these shewed His signs upon them, 27
 His wonders in the land of Ham
 He sent darkness, and it was dark, 28
 and they were not obedient unto His word,
 He turned the waters into blood, 29
 and slew their fish,
 then land brought forth frogs, 30
 yea, even in the king's chambers,
 He spake the word, and there came all manner of flies, 31
 and lice in all their quarters,
 He gave them hailstones for rain, 32
 and flames of fire in their land,
 He smote their vines also and fig trees, 33
 and destroyed the trees that were in their coasts,
 He spake the word, and the grasshoppers came, 34
 and caterpillars innumerable,
 and did eat up all the grass in their land,
 and devoured the fruit of their ground,
 and smote all the first born in their land, 35
 even the chief of all their strength,
 He brought them forth also with silver and gold, 36
 there was not one feeble person among His tribes,
 Egypt was glad at their departing, 37
 for they were afraid of them,

and in the wilderness

He spread out a cloud to be a covering, 38
 and fire to give light in the nightseason,
 at their desire He brought quails, 39
 and He filled them with the bread of heaven,
 He opened the rock of stone, and the waters flowed out, 40
 so that rivers ran in the dry places,
 for why? He remembered His holy promise, 41
 and Abraham His servant,

and gave them Canaan

so He brought forth His people with joy, 42
 and His chosen with gladness
 and gave them the lands of the heathen, 43
 and they took the labours of the peoples in possession,

on the condition that they kept His covenant

if only they would keep His statutes, 44
and observe His law

§ 145 PSALM CXXXV

A SONG OF PRAISE

The greatness of God in creation

O praise ye the name of Jehovah, 1
praise it, ye servants of Jehovah,
ye that stand in the house of Jehovah, 2
in the courts of the house of our God!
O praise Jehovah, for Jehovah is gracious, 3
O sing praises unto His name, for it is lovely!
for why? Jehovah hath chosen Jacob unto Himself, 4
and Israel for His own possession,
for I know that Jehovah is great, 5
and that our God is above all gods,
whatsoever Jehovah pleaseth, that He doeth 6
in heaven and in earth,
in the sea and in all deep places,
He causeth the vapours to ascend from the ends of the earth, 7
He sendeth forth lightnings with the rain,
He bringeth the wind out of His treasures,

and in His doings for His people

He smote the first born of Egypt, 8
both of man and beast,
He sent tokens and wonders into the midst of thee O thou 9
land of Egypt,
upon Pharaoh, and all his servants,
He smote divers nations 10
and slew many kings,—
Sihon king of the Amorites and Og the king of basan, 11
and all the kingdoms of Canaan,
and gave them land to be an heritage, 12
even an heritage unto Israel His people,
Thy name, O Jehovah, endureth for ever, 13
so doth Thy memorial, O Jehovah, from one generation
to another,
for Jehovah will judge His people, 14
and be gracious unto His servants

contrasted with the vanity of idols

As for the images of the heathen, they are but silver and gold, 15
the work of men's hands,
they have mouths, and speak not, 16
eyes have they but they see not,
they have ears, and yet they hear not, 17
neither is there any breath in their mouths
they that make them shall be like unto them, 18
and so shall all they that put their trust in them!
Praise Jehovah, ye house of Israel, 19
praise Jehovah, ye house of Aaron,
praise Jehovah, ye house of Levi, 20
praise Jehovah, ye that fear Jehovah,
praised out of Sion be Jehovah, 21
who dwelleth at Jerusalem

§ 146 PSALM CXXXVI

A song of thanksgiving

O give thanks unto Jehovah, for He is gracious, 1
for His mercy endureth for ever!
O give thanks unto the God of all gods, 2
for His mercy endureth for ever!
O give thanks unto the Lord of all lords, 3
for His mercy endureth for ever!
Who alone doeth great wonders, 4
for His mercy endureth for ever!
Who by His excellent wisdom made the heavens, 5
for His mercy endureth for ever!
Who laid out the earth above the waters, 6
for His mercy endureth for ever!
Who hath made the great lights, 7
for His mercy endureth for ever!
the sun to rule the day, 8
for His mercy endureth for ever!
the moon and the stars to govern the night, 9
for His mercy endureth for ever!
Who smote the firstborn of Egypt, 10
for His mercy endureth for ever!
and brought out Israel from among them, 11
for His mercy endureth for ever!
with a mighty hand and stretched out arm, 12
for His mercy endureth for ever!

Who divided the Red Sea in two parts,	1.
<i>for His mercy endureth for ever!</i>	
and made Israel to go through the midst of it,	14
<i>for His mercy endureth for ever!</i>	
and overthrew Pharaoh and his host in the Red Sea,	15
<i>for His mercy endureth for ever!</i>	
Who led His people through the wilderness,	16
<i>for His mercy endureth for ever!</i>	
Who smote great kings,	17
<i>for His mercy endureth for ever!</i>	
yea, and slew mighty kings,	18
<i>for His mercy endureth for ever!</i>	
Sihon king of the Amontes,	19
<i>for His mercy endureth for ever!</i>	
and Og the king of Basan,	20
<i>for His mercy endureth for ever!</i>	
and gave away their land for an heritage,	21
<i>for His mercy endureth for ever!</i>	
even for an heritage unto Israel, His servant,	22
<i>for His mercy endureth for ever!</i>	
Who remembered us when we were in trouble,	23
<i>for His mercy endureth for ever!</i>	
and hath delivered us from our enemies,	24
<i>for His mercy endureth for ever!</i>	
Who giveth food to all flesh,	25
<i>for His mercy endureth for ever!</i>	
O give thanks unto the God of heaven,	26
<i>for His mercy endureth for ever!</i>	

§ 147 PSALM CXLV

AN ALPHABETICAL PSALM

The praise of Jehovah for His mercy and faithfulness

Always will I magnify Thee, O God, my King,	1
and praise Thy name for ever and ever,	
Blessed art Thou every day,	
and praised is Thy name for ever and ever	
Consider how great Jehovah is, He is worthy to be praised,	3
His greatness past finding out	
Declared are Thy works from one generation to another,	4
and Thy praise throughout all generations	
Every day will I be talking of Thy worship,	5
Thy glory, Thy praise and wondrous works,	

For men shall speak of the might of Thy marvellous acts, 6
 and I will also tell of Thy greatness
 Great is Thy kindness, it shall be had in remembrance, 7
 and men shall sing of Thy righteousness
 How gracious and merciful is Jehovah, 8
 long suffering and of great goodness!
 Jehovah is loving unto every man, 9
 and His mercy is over all His works
 Known are Thy praises in Thy works, O Jehovah, 10
 and Thy saints give thanks unto Thee
 Lo, they shew the glory of Thy kingdom, 11
 and talk of Thy power,
 Making Thy power and the mightiness of Thy kingdom 12
 to be known unto men
 Never shall Thy kingdom be moved, 13
 and Thy dominion endureth throughout all ages
 O Jehovah, how true art Thou in all Thy dealing,
 how loving in all Thy works
 Protected of Him are all such as fall 14
 yea, He lifteth up them that are bowed down
 Raise thine eyes unto Jehovah, 15
 and He shall give thee thy meat in due season,
 Shall He not open His hand, 16
 and fill all things living with plenteousness?
 Trust in Jehovah, His ways are true, 17
 and holy are all His works
 Verily Jehovah is nigh unto all them that call upon Him, 18
 yea, unto all such as call upon Him faithfully
 Whoso fear Him—He will hear their desire, 19
 He will hear their cry and will help them
 Yea, Jehovah preserveth all them that love Him, 20
 but scattereth abroad all the ungodly
 Zealously shall my mouth speak the praise of Jehovah, 21
 and let all flesh give thanks unto His holy name for ever
 and ever

§ 148, PSALM CXLVI

I *The weakness of kings*

Praise Jehovah, O my soul! 1
 while I live will I praise Jehovah,
 yea, as long as I have any being, I will sing praises
 unto my God.

§149 Ps CXLVII] CHRONOLOGICALLY ARRANGED 173

O put not your trust in princes, 2
nor in any child of man, for there is no help in him
for, when his breath goeth forth, he shall turn again to his earth, 3
and then all his thoughts perish 1

II *the greatness*

Blessed is he that hath the God of Jacob for his help, 4
and whose hope is in Jehovah his God,
who made heaven and earth, 5
the sea, and all that therein is,
who keepeth His promise for ever,
who helpeth them to right that suffer wrong, 6
who feedeth the hungry

III *and goodness of God*

Jehovah looseth men out of prison, 7
Jehovah giveth sight unto the blind,
Jehovah helpeth them that are fallen, 8
Jehovah loveth the righteous,
Jehovah careth for the strangers, 9
He defendeth the fatherless and widow,
as for the way of the ungodly, he turneth it upside down
Jehovah shall be King for evermore, 10
Thy God, O Sion, throughout all generations

§ 149 PSALM CXLVII

I *The praise of God for rebuilding the city*

O praise Jehovah, 1
for it is a good and pleasant thing to sing praises unto our God,
yea, a joyful and pleasant thing it is to be thankful 1
Jehovah doth build up Jerusalem, 2
and gather together the outcasts of Israel,
He healeth those that are broken in heart, 3
and bindeth up their wounds,
He telleth the number of the stars 4
and calleth them all by their names,
great is our Lord and great is His power, 5
yea, and His wisdom is infinite,
Jehovah setteth up the meek, 6
and bringeth the ungodly down to the ground 1

II *for His works of creation*

O sing unto Jehovah with thanksgiving,	7
sing praises upon the harp unto our God!	
who covereth the heaven with clouds,	8
who prepareth rain for the earth,	
who maketh grass to grow upon the mountains,	
who giveth fodder unto the cattle,	9
and feedeth the young ravens that call upon Him,	
He hath no pleasure in the strength of an horse,	10
neither delighteth He in any man's legs,	
but Jehovah's delight is in them that fear Him,	11
and put their trust in His mercy!	

III *and for the restoration of Sion*

Praise Jehovah, O Jerusalem	12
praise thy God, O Sion,	
for He hath made fast the bars of thy gates,	13
and hath blessed thy children within thee!	
He maketh peace in thy borders,	14
and filleth thee with the flour of wheat,	
He sendeth forth His commandment upon earth,	15
and His word runneth very swiftly,	
He giveth snow like wool,	16
and scattereth the hoar frost like ashes,	
He casteth forth His ice like morsels,	17
who is able to abide His frost?	
He sendeth out His word, and melteth them,	18
He bloweth with His wind, and the waters flow!	
He sheweth His word unto Jacob,	19
His statutes and ordinances unto Israel,	
He hath not dealt so with any nation,	20
neither have the heathen knowledge of His laws	

§ 150 PSALM LXXIII

A call to praise God,

Rejoice in Jehovah, O ye righteous,	1
for it becometh well the just to be thankful!	
praise Jehovah with the harp,	2
sing praises to Him with the ten stringed lute!	
sing unto Him a new song,	3
play skilfully with a loud noise!	

I because He is the God who made and keepeth the universe

For the word of Jehovah is true, 4
 and all His works are faithful,
 He loveth righteousness and judgment, 5
 the earth is full of the goodness of Jehovah,
 by the word of Jehovah were the heavens made, 6
 and all the host of them by the breath of His mouth,
 He gathered the waters of the sea together, as it were in a bottle, 7
 and laid up the deep as in a treasure house,
 let all the earth fear Jehovah, 8
 stand in awe of Him, all ye that dwell in the world'
 for HE spake, and it was done, 9
 HE commanded, and it stood fast
 Jehovah bringeth the counsel of the heathen to nought, 10
 and maketh the devices of the peoples to be of none effect,
 the counsel of Jehovah shall endure for ever, 11
 and the thoughts of His heart from generation to generation

II and hath blessed His people Israel

Blessed is the nation whose God is Jehovah, 12
 and blessed are the folk that He hath chosen to Him
 to be His inheritance!
 Jehovah looked down from heaven, 13
 and beheld all the children of men,
 from the habitation of His dwelling
 He considereth all them that dwell on the earth,
 He fashioneth all the hearts of them, 14
 and understandeth all their works
 there is no king that can be saved by the multitude of an host, 15
 neither is any mighty man delivered by much strength,
 a horse is counted but a vain thing to save a man, 16
 neither shall he deliver any man by his great strength,
 behold, the eye of Jehovah is upon them that fear Him, 17
 upon them that hope in His mercy,
 to deliver their soul from death, 18
 and to feed them in the time of dearth
 Our soul waiteth patiently for Jehovah, 19
 He is our help and our shield,
 for our heart rejoiceth in Him, 20
 because we have hoped in His holy name,
 let Thy merciful kindness, O Jehovah, be upon us, 21
 like as we do put our trust in Thee

§ 151 PSALM CXLIX

I *Praise to God*

O sing unto Jehovah a new song,
 let the congregation of saints praise Him!
 let Israel rejoice in Him that made him, 2
 and let the children of Sion be joyful in their king,
 let them praise His name in the dance 3
 let them sing praises unto Him with tabret and harp!

II *who hath given His people victory over their enemies*

For Jehovah hath pleasure in His people, 4
 He maketh glad the poor with victory,
 let the saints be joyful with glory, 5
 let them rejoice in their beds,
 let the praise of God be in their mouth, 6
 and a two edged sword in their hands

III *and will avenge them on the heathen*

to be avenged of the heathen, 7
 and to rebuke the peoples,
 to bind their kings with chains, 8
 and their nobles with links of iron,
 that, as it is written, they may be avenged of them 9
 such honour have all His saints

§ 152 PSALM CXLVIII

I *The praise of the Creator due from all in heaven,*

O praise Jehovah from the heavens, 1
 praise Him in the heights,
 praise Him, all ye angels of His, 2
 praise Him, all His host,
 praise Him, sun and moon, 3
 praise Him, all ye stars and light,
 praise Him, ye heavens of heavens, 4
 and ye waters that are above the heavens,
 let them praise the name of Jehovah, 5
 for He commanded, and they were created,
 He hath made them fast for ever and ever, 6
 He hath given them a law which shall not be broken!

II *in earth*

Praise Jehovah from the earth,	7
ye dragons and all deeps,	
fire and hail, snow and ice,	8
wind and storm fulfilling His word,	
mountains and all hills,	9
fruitful trees and all cedars,	
beasts and all cattle,	10
worms and feathered fowl,	
kings of the earth and all peoples,	11
princes and all judges of the world,	
young men and maidens,	12
old men and children,	

III *and for His people*

let them praise the name of Jehovah,	
for His name only is excellent,	
and His praise above heaven and earth,	
and He hath exalted the horn of His people,	13
all His saints praise Him,	
even the children of Israel, even the people that serveth Him !	

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Praise God in His sanctuary,	1
praise Him in the firmament of His power !	
praise Him in His noble acts,	2
• praise Him according to His excellent greatness !	
praise Him in the sound of the trumpet,	3
praise Him upon the lute and harp !	
praise Him in the cymbals and dances,	4
praise Him upon the loud cymbals !	
let everything that hath breath praise Jehovah !	

END OF THE PSALMS

NOTES

PERIOD I *The Psalms of David* §§ 1—20

§1 **Psalm xi.** *History* David pursued by Saul cp x Sam xviii. 9 xi xix 1, xi xxii 23 xxiii 12 19, xxvi 2 20 xxvii 1

Vv 1—3 The three utterances in vv 1 2 and 3 are disconnected suggestions of despair from David's friends which he answered with the words 'In Jehovah put I my trust'

Ver 1 *unto your hill* i.e. so as to be safe from the snare of the fowler, who sets his nets on the plain a proverbial expression the image is continued in ver 2 Cp §90 cxxiv 6

Ver 3 *the foundations* i.e. of social order meaning the eternal principles of right and wrong upon which society is based cp §38 lxxv 3, 4

Ver 6 *truth* i.e. proveth Faith is perfected by trial Cp James 1 12

Ver 7 The *ungodly* are represented (1) as overwhelmed by *fire* from heaven (cp Gen xix 24 §4viii 12, 13) and (2) as compelled to drink in *fiery heat* i.e. the deadly air of the Simoom

§2 **Psalm vii.** *History* David's open dealing with Saul does not protect him from the treachery of the King's agents cp x Sam xxiv 4 xxvi 7

Ver 2 *he* the change from plural to singular points to a special enemy who if tradition be true was Cush, a Benjamite probably an adherent of Saul the Benjamite king

Ver 5 *honour*, i.e. my dignity of soul or *life* the noblest part of my being his *honour* or *glory* is a favourite idea with David cp §14 iii 3 §12 xviii 43—48 2 Sam vi 21 and *glory* §52 lvi 9

Ver 6 *stand up—judgment* The Psalmist appeals to God to come down from heaven and hold a solemn judgment upon earth where amidst the assembled tribes the integrity of His Anointed may be proved Cp x Sam xvi 11 *command judgment* i.e. order the trial to proceed

Ver 7 *on high* The Psalmist in a vision sees God leaving the judgment seat and returning to heaven

Ver 9 *stablish thou the just* The Psalmist passes in imagination from the close of the judgment to the execution of the sentence and in the thought of the eternity of God's justice, the storm of passion is lulled to rest.

Ver 10 *reins* See Gloss ry

Ver 11 *shield* the natural symbol of David's warrior life in the wilderness *with God* i.e. kept in the armoury of God

Ver 12 *angry* i.e. with the wicked which the Bible Vers on supplies

Ver 13 *he* i.e. mine enemy

Ver 14 *arrows of fire* Cp Eph vi 16 fiery darts a metaphor from arrows tipped with blazing tow used in sieges.

§3—5 **Psalms xxiv xv ci** *History* The establishment of David's kingdom the capture of Jebus the triumphal entry of the Ark from Kirjath jearim and the consecration of the house of David David had lived for seven years as king of the two tribes at Hebron now on the death of Ishbosheth he was called by the voice of the whole nation to be king of Israel He fixed on the stronghold of Jebus for his capital. It was forthwith taken by Joab from the Jebusites and became from that day the city of David

§3 **Psalm xxiv 7—10** *Structure* The 24th Psalm contains in itself two distinct Psalms of which vv 1—6 form the one vv 7—10 the other The order of these two is inverted because vv 1—6 describe a time when Sion was already *the hill of Jehovah* and *the place* was already *holy* and are therefore historically subsequent to vv 7—10 which describe the first inauguration of Sion as a holy hill

History David's first thought was to fetch the Ark from its exile at Kirjath jearim The first attempt to move it was unsuccessful cp 2 Sam vi 2 This was the second and was made by David himself, who led up the procession as priest and king These verses of the Psalm were sung at the triumphal entry of the Ark into the newly conquered fortress (2 Sam vi)

Ver 7 *gates* The old doors are to become young and to rise to a greater height in honour of the new King Cp Prov xvii 19 The height of the gates expressed the dignity of the King for whom they were prepared. Hence the Eastern custom of building gates of extraordinary height

§4 **Psalm xxiv 1—6** *History* The fame and grandeur of the Holy Place had attracted crowds of worshippers and this Psalm teaches the lesson that the only true worshipper is he who is pure in heart and life and that such and such only will receive the blessing of God

The sentiment, if not the actual language of the whole Psalm, is repeated in Isaiah xxxiii. 15—16 at a time when the Holy City was in peril from Sennacherib

He that walketh righteously and speaketh uprightly

he that despiseth the gain of oppressions

that shaketh his hands from the holding of bribes

that stoppeth his ears from hearing of blood,

and shutteth his eyes from seeing evil

he shall dwell on high

his place of defence shall be the munitions of rocks

bread shall be given him,

his waters shall be sure

Ver 1 *compass* The Hebrews regarded the earth as a plane surrounded by the ocean stream Cp Prov viii 27 29

Ver 2 *founded—holdeth* Water was every where beneath the earth, as rivers and springs shewed The mountains were the pillars that held it in its place Cp Job xxvi 11 §146 cxxxvi 6 Gen i 2 9 10

Ver 3. *hill of Jehovah* i.e. Zion

Ver 4. *to deceive* i.e. with the intention of deceiving Cp § 5 xv
5 note

Ver 5. *blessing* Right and health [i.e. prosperity], *righteousness* and *blessing* are often coupled together, as the reward bestowed upon the righteous by God.

Righteousness and blessing are indissolubly connected. God alone is truly righteous therefore He alone is truly blessed but every man who approaches God may receive a part of His righteousness and this divine righteousness will bear its appropriate fruit in an increase of the divine blessing hence *righteousness* is often used for what we should call the fruits of righteousness that is *health* or *blessing*. Cp § 25 xxiii 3 § 69 xxii 32 and especially § 123 cxxxi 9 and 17 also § 115 lxxvii 2 Ps xlii 11 (Bible Version) Isaiah lviii 8 Jer xxx 17

Ver 6. *Jacob* a poetical name for the people of Israel cp § 119 xlv
5 note

§ 5 **Psalm xv** *History* By this second description of the true worshipper David rebukes all superstitious feelings to which the new worship may have given rise. This Psalm teaches the great lesson that sanctity of life and truth of heart are the only essentials of spiritual religion.

Ver 1. *holy hill* i.e. Zion

Ver 5. *sworn—and changeth not*, i.e. who abides by his oath even when he perceives that he has sworn to his own hurt.

§ 6 **Psalm ci** *History* The ode of inauguration celebrating the Zion as the seat of David and the dwelling of Jehovah. David was engaged in the task of ordering his household.

Ver 1. *mercy* i.e. Thy mercy. He selects the two attributes of God as King which His viceroy is most bound to imitate.

Ver 2. The cry *When wilt Thou come unto me?* is at the same time a prayer and though parenthetical expresses the main thought of the psalm. The coming of God here prayed for is not outward or visible by an outward sign, as in 2 Sam. vi 7 but rather God's spiritual presence as in Gen. xx 3 and Exodus xx 18-24. David's continual hope and prayer is that Jehovah may come and abide with him always and this abiding presence he can only win by striving to be like him.

Ver 3. *house* The king's house in an Eastern monarchy included the government of his army and the administration of justice.

Ver 4. *set before mine eyes* i.e. I will have no unworthy aim.

Ver 6. *slandereth—proud*. Compare Prov. vi 17 18 xxi 4 xxxviii 25. Pride is coupled with slander because both have their root in self-seeking.

Ver 11. *every morning* The morning was the time for administering justice Cp Jer. xxi 12 execute judgment in the morning and 2 Sam. xv 2.

§ 7-9 **Psalms xxix xix. viii.** *History* Psalms of Nature. David's shepherd life on the hill sides of Judah had given him experience such as none other had, of God's creation. See 1 Sam. xvi 19 xvii. 15 34-36 Cp. Br. wning's Saul.

§ 7 **Psalm xxxi.** *Subject* The Hebrews believed that God's immediate presence was revealed in the thunderstorm: the clouds are His chariot, the lightning is the fire of His nostrils: if He do but touch the hills, they shall smoke. Under this image they pictured to themselves God's greatest judgments. Cp Is xxx 27-30.

Structure The closest examination of this Psalm only reveals more strikingly the perfection of its structure. It has the regular form of the psalm or triumphal ode and is divided into three members.

I The Prelude in which the Psalmist calls on the angels round the throne to do homage to Jehovah when He shall reveal Himself in thunder and lightning to the world.

II The Body of the Psalm, in three equal strophes each of five lines marking the successive stages of the storm: 1st its distant gathering, the low faint muttering of the thunder in the far off unapproachable realms of sky; 2nd its sudden advance, seizing the mountains and crushing the cedars; then, in the 3rd, it passes on and spreads over the plain and dies away, thus making the whole universe to tremble from sky to earth, from Lebanon in the north to the wilderness of Kadesh in the south. These contain the revelations of Jehovah to man, issued like royal mandates in peals of thunder.

Nay more, each of these strophes is itself divided into five lines, and each line begins with a fresh burst of the storm.

In strophe 1 we have in the first line the distant muttering of the thunder, the peal becomes louder and clearer in lines 2 and 3, and in lines 4 and 5 rings with ever increasing and more continuous roll, the voice of Jehovah through the world.

In strophe 2 the storm falls with its crashing power on the cedars, then with bounding speed upon the mountains themselves, making them to skip like buffaloes, and it ends with the flashing of the forked lightning.

In strophe 3 we have the same structure: the sound of Jehovah making the wilderness to tremble, sweeping in jubilant might from Lebanon to Kadesh, bowing the very beasts in the throes of labour, while the hurricane strips the forest of its leaves, till it is hushed and lost in the diapason, which through all the world telleth of His glory.

III The Conclusion: that men may learn the protecting love of Jehovah, who though He sitteth a King above the waters of heaven, shall give strength unto His people and the blessing of peace.

Ver 1 Give 1 e ascribe *sons of God*, 1 e celestial beings spoken of in Scripture as forming the court in Heaven. Cp Job 1 6 xxxviii 7.

Ver 2 *name* 1 e not merely the title of God, but what He is, as revealed not only in His dealings with man but also in the works of Nature, which are the subject of this Psalm. Cp § 48 liv 1 and note *holy apparel*, 1 e as for the solemn day of God's revealing Himself in thunder to man.

Ver 3 *Hark! Jehovah*, literally the voice of Jehovah or Jehovah revealed in thunder: *waters—waterfloods*, 1 e above the waters in the heavens. Cp the description of the thunderstorm Jer x 13, and § 12 xviii 11.

Ver 6 *Lebanon—Sirion*, 1 e the mountains of the North. *Sirion* is the Sidonian name of Hermon. Cp Deut iii 9.

Ver 7 *Kadesh* 1 e the wilderness of the South. Cp § 38 lxxv 7.

Ver 8 *palace*, 1 e in heaven. Cp § 1 xi 4 § 12 xviii 6 Micah 1 2.

shouteth glory Cp Isaiah vi 3 And the Seraphim cried one with another and said Holy, Holy, Holy, is Jehovah God of Hosts His glory the fulness of the earth

§ 8 *Psalm xix.* *Subject* The praise of Jehovah in the Firmament and in the Law Cp § 7-9 p 183

Structure The first six verses are, like the 29th Psalm a Psalm of nature This is a fragment of a Psalm by David cp note on ver 6 The remaining verses, beginning with 'The law of Jehovah belong to the period after the finding of the law in Josiah's reign (2 Kings xxii 8) Observe the difference of structure 'the lyric movement of the first part the didactic regularity and repetition of the second

Ver 2 *day—night* i.e. *day* with its sun and *night* with its moon and stars hand down to the days and nights which follow their testimony to the glory of the Creator

Ver 5 *tabernacle* The sun has pitched his tent in the heavens at the end of the world the western horizon in which after his daily journey he sinks to rest

Ver 6 The train of thought in vv 1-6 is manifestly incomplete the idea of v 2 is not carried out we are not told, as we should expect after v 6 how the night teaches the glory of God We see from § 9 viii 3 The moon and the stars which Thou hast ordained that the night also teaches His glory differently perhaps but not less powerfully and this suggests the idea that some such beautiful words are lost after v 6 of this Psalm The construction of the strophe leads us to the same conclusion that four lines are lost, which would suffice for the expression of the missing sense

Ver 8 *giveth light unto the eyes* i.e. of the understanding The expression in § 27 xiii 3 and Ezra iv 8 means giving light to eyes growing dim from sorrow But here the Psalmist is speaking of the teaching and commandments of Jehovah

Ver 9 *clean* i.e. from error

Ver 12 *wist not of* Cp Lev v 2-4

Ver 13 *presumptuous men* It was no easy task in those times to keep free from the seduction or constraint of the great men who inclined to heathenism Hence the frequent prayers of later Psalmists for strength § 48 liv 1-3 § 41 cxli 4 they felt that it was only by escaping this temptation they could avoid great transgression and that unconscious breaches of the law were more pardonable than a conscious leaning towards the ways of the heathen This fear of falling away into heathenish ways increased still more when the newly built Jerusalem was actually under the dominion of the heathen, § 92 cxxv 3

§ 9 *Psalm viii* *Subject* The praise of Jehovah in the creation of man Cp Gen i 26 27

Ver 2 *mouth of babes—still the enemy* The proof of man's heavenly origin is sought in the purity of his infancy In this praise of God from babes and sucklings the Psalmist finds an argument to silence the noisy clamour of those who rebel against God Compare H. Vaughan in the *Retreat* (Golden Treasury p 63), and Wordsworth's great *Ode on intimations of Immortality from recollections of early childhood* (Golden Treasury p. 301)

Vv 4 5 *What a man—madest him a little lower than God* The sense of man's weakness arising from the contemplation of God's omnipotence leads the Psalmist to the expression of the dignity which God had given to man by creating him in His own image. This living connection of man with God is the source of human dignity and though man is physically as nothing in presence of God's stupendous power, yet he possesses in the presence of God in his soul a source of spiritual power which raises him above all creation and affiliates him to the Divine Cp Gen 1:26

§§ 10-12 *Psalms cx lx xviii History* David's great wars against the heathen 2 Sam vii 1-4

§ 10 *Psalm cx* Ver 1 *my lord* i.e. the king Cp 1 Sam xxii 12 *sit thou on My right hand* Jehovah is described as driving to the battle in His chariot of war with the king as His earthly viceroy seated at His side for a similar picture of God's leadership of the Israelite host, cp § 119 xlv 0 2 Sam. v 24 and Deut. ix 3 Judg. iv 14 Isa. lii 12 &c

Ver 3 *free will offering* i.e. are ready to sacrifice themselves for the cause *holy array*, i.e. their armour in which they were decked as if for sacrifice. Literally *in holy array from the womb of the morning* thou hast the dew of thy youth. Youth is used in the collective sense of youthful warriors. There are two prominent ideas in the metaphor of the *dew* (1) its numberless drops (2) its refreshing influence.

The king need have no anxiety about the insufficiency of his force: the troops so far from dwindling away or being scattered from him will take their stand in numbers on the morning of the battle, armed and eager for the fight as bright as refreshing to his eyes as dew drops to the parched ground.

Ver 4 The transition is: Thou who hast been a warrior art now a priest as well. The union of priesthood and kingship in David was more complete than in any other sovereign of Judah. At the election of Saul the two offices were entirely distinct and Saul's attempted usurpation of the priestly functions was severely rebuked and punished 1 Sam xiii 9. This possibly was not without effect in causing the massacre of the priests at Nob certainly after the massacre the hopes of the priesthood were centred in David, as their protector and future king Cp 1 Sam xxiii 6 9 1 Chron xii 27. After this David was recognised as the head of the priesthood offered sacrifices, 2 Sam vi 14-18 and delivered the priestly benediction. So also Solomon 2 Chron vi 3. Though the offices were never subsequently separated in the popular mind there was occasionally strong antagonism between them as in the case of Uzziah. See *Biblical Dictionary* articles David and Priest and the larger edition of this work.

For ever, an unlimited time of which the prophet does not see or wish to see the end cp the common wish 'May the king live for ever' 1 Kings i 31 &c Cp also, § 22 xxi 4 § 23 xlv 3 § 49. lxi 7 Prov xxix 14, &c *order*, i.e. manner. Thou art a priest king as Melchisedek was.

Ver 6 *smite heads in sunder over a wide country* The Psalmist thus describes the appalling appearance of the field after the utter destruction of the kings, the signs of which are seen throughout the whole course of the pursuit Cp 2 Sam viii 13

Ver 7 *he*, that is the king ' the change from *thou* to *he* is significant such transitions from the second to the third person are characteristic of the Hebrew manner of conquering emotion cp § 21 xx v 9 The king is not to lose the fruits of victory by thirst or weariness under the Eastern sun his head shall not droop, 'for the brook which he passes on the borders shall sustain him as he drives his foe far beyond the limits of the land For the need compare how David longed in the heat for the water of the well of Beth lehem (2 Sam xxiii 15) how Jonathan and the people were 'faint and distressed in the pursuit from Michmash (1 Sam xiv 24 29 30 31) how Gideon was faint, yet pursuing Judges viii 4 and how the people had murmured of old on account of the terrible thirst in the wilderness (Ex xv 22), till they too were relieved by the sustaining brook of Massah (Ex xvii 6) This last short strophe depicts as it were the calm after the storm when the Psalmist sees clearly in faith the battle ended and the good irresistibly triumphant

§ 11 Psalm ix. 6—8 *History* • A Psalm of David When he strove with Aram of the two rivers [the Syrians of Mesopotamia] and with Aram of Zobah when Joab returned and smote of Edom in the valley of Salt twelve thousand Cp Appendix B

Structure This Oracle was especially treasured by the Jews and is found inserted in two Psalms the 60th and the 108th (§ 125 and § 143) written at times when the comfort of such promises was greatly needed

Ver 6 *Let me rejoice* These words are spoken by the Psalmist. *Shechem* and *Succoth* as ancient towns on either side of Jordan stand for the whole of Canaan which God will *mete out* for Himself, so that no enemy can take it.

Ver 7 *Gilead and Manasseh* are *Myre Ephraim* is My helmet *Judah* is My sceptre—but as for My enemies *Moab* shall be *My washpot* *Edom* shall acknowledge Me conqueror and *Philistia* shall bewail her defeat

Ver 8 The ignominious vassalage of *Moab* and *Edom* is depicted under the image (1) of the washpot in which the conqueror returning in triumph washed off the sweat of battle and (2) of the ground on which [some say the slave to whom] he flung his sandals *over Philistia will I triumph* so it runs in the later version of this oracle which is incorporated in the 108th Psalm In the earlier version contained in the 60th Psalm it is cry aloud because of Me, Philistia, i.e. probably wail aloud. So the meaning of the two expressions is the same See § 125 notes

§ 12 Psalm xvii *History* This Psalm as we gather from the conclusion of it (vv 36—51) was composed at the close of the forty years during which David ruled over Israel. He had captured Jebus (1 Chron xi) defeated the Philistines on the West (2 Sam viii 1) the Moabites on the East (2 Sam viii 2) the Syrians in the North (2 Sam viii 3) and the Edomites on the South and had further consolidated the empire by the defeat of the rebellious Ammonites (2 Sam xi 19) and the conquest of Rabbah (2 Sam xii 19) By these conquests the empire was extended from Egypt to Lebanon and from the Euphrates to the Mediterranean

Ver 1 *shield and horn* i.e. the weapons of defence and offence Cp § 38 lxxv 5 note

Ver 3 The storm here described is not a real tempest as in the 29th Psalm, but an imaginary one in which David depicts Jehovah as descending with storm and thunder to rescue His beloved king. The whole poem is allegorical. By the storm is denoted the eventful and troubled life of David by the descent of the Almighty the various interpositions of Providence by which he had been raised from the sheepfold to the throne.

Ver 4 *chains of hell* i.e. the grip of death.

Ver 7 *pillars* The heaven was represented by the Hebrews as resting on the hills which were its foundation hence called the pillars of heaven. Cp Job xxvi 11. The pillars of heaven tremble and are astonished at His reproof.

Ver 8 *smoke from His nostrils* Cp § 7 xxix 6. Hark! Jehovah how He flasheth forth the flames of fire.

Ver 9 *bowed the heavens* In a thunderstorm the clouds (the *pavilion* of God) often seem to sink and touch the mountains.

Ver 10 *cherub* The cherubim formed the moving throne of God. Cp Ezek x 1. Behold in the firmament which was above the head of the cherubim there appeared as it were a sapphire stone as the appearance of the likeness of a throne.

Ver 11 *His pavilion* Cp § 7 axix 3. Hark! Jehovah is above the waters and the note on that Verse.

Ver 12 *hailstones* Hail was rare in Palestine and so regarded with greater awe. Cp Joshua x 11.

Ver 14 *them* i.e. my enemies.

Ver 19 *a place of liberty* is opposed to the narrow abyss in which the Psalmist had lain. Cp § 7 xxxi 9. Thou hast not delivered me into the hand of the enemy—Thou hast set my feet in a large room.

Ver 20 *after*, for the meaning of this word see Glossary.

Ver 23 *mine iniquity* i.e. the sin which most easily besets me.

Ver 25 *shewest thyself* That God's revelation of Himself in the soul and in the world depends upon the character of man and that man's conception of God rises or falls with his moral life is a decree of eternal justice. The converse of this that our moral nature rises or falls with our conception of God is equally true for man must needs assimilate himself to what he worships. This is well expressed by Professor Kingsley 'It makes him at last like the false God whom he is preaching (for every man at last copies the God in whom he believes) dark and deceiving, proud and cruel.'

Ver 30 *is tried* and standeth the test.

Ver 32 *cleared my way* i.e. let nothing hinder me in my march against mine enemies.

Ver 33 *high places* The armies of the Israelites consisted entirely of infantry at this time and the possession of the heights secured the possession of the country.

Ver 35 *graciousness* i.e. Thou stoopest to make me great.

Ver 44 *whom I knew not* i.e. a foreign nation.

Ver 49 *the violent man* i.e. the kings of the heathen.

§ 13 **Psalm xxxii.** *History* The occasion of this Psalm is to be sought in the history of Bathsheba (2 Sam xxii)

Ver 2 *self deceiving*, i.e. does not try to stifle the voice of conscience or trifle with its verdicts

Ver 4 *moisture* describes the fever of anguish arising from God's displeasure Cp Job xxx 30, my skin is black upon me, and my bones are burnt with heat

Ver 6 *forgavest*, i.e. Thou didst wash out the guilt of my sin

Ver 10 *horse and mule* For this metaphor cp Prov xxi 3, a whip for the horse a bridle for the ass a rod for the fool's back The lesson here conveyed is that God has made us free if we use our freedom aright In the case of repentance those who refuse to repent are brought to God's feet by great plagues see v 11 Cp Zeph iii 2

§ 14 **Psalm lxi** *History* See 2 Sam xv—xvii This psalm was composed during the rebellion of Absalom and was sung on the morning (v 5) after the king's flight from the city

Ver 1 *they that trouble me* i.e. the party in the state who instigated Absalom to rebellion

Ver 4 *I call* expressing a habit [see *I call* § 15 iv 3] in contrast with the special occasion indicated by the tense *I laid* in verse 5 *holy hill* i.e. Sion The priests in their anxiety for the king's cause brought the ark to the camp David ordered it to be returned to Sion 2 Sam xv 25

Ver 8 *Thy people* The thought of the horrors of a civil war overcame in David's mind all personal considerations That the Psalm closes with a prayer for his rebellious subjects is due to the same generous and forgiving spirit which forbids the father to make any allusion to his ungrateful son

§ 15 **Psalm lv** *History* This even song (v 9) belongs to the same time if not to the same day as the last but was sung in an hour of still greater trial He had now heard of the calumnies which had followed his flight (ver 2) but his true and heroic soul in the hour of peril and unjust persecution awakes to a consciousness of its strength and integrity

Ver 1 *my righteousness* i.e. who upholdest my right and maintainest my righteousness

Ver 2 *honour* For David's sense of the reverence due to the Anointed of Jehovah see 1 Sam xxiv 6 xxvi 4 The attacks on his kingly worth and position imply to David's mind irreverence towards the God who had selected him to fill the throne

Ver 4 *stand in awe—be still* i.e. tremble at the thought of opposing God's elect reflect on the folly of your endeavours and still your slanderous tongues

Ver 5 *offer the sacrifice that is due* i.e. rightly due for the sin of blaspheming God and the king in the hope that He will accept your sin offering

Ver 6 *see some good* i.e. many of my adherents in despair say 'Would we could see some manifestation of divine favour'

Ver 8 *corn and wine* Great interest was taken by the kings in the tillage of the land At this time the hunger weariness and thirst of his army in the desert naturally turned David's thoughts into this channel See 2 Sam xvii 27—29

§16 *Psalm 110 History* 'Solomon thy son he shall build My house for I have chosen him to be *My son* and I will be his father Moreover I will establish his kingdom for ever 1 Chron xxviii 6, xxii 10

This Psalm contains the words of Nathan relating God's promise to David and his house that they were to be the representatives of God upon earth, and that they might call to Him in the words of the 89th Psalm, 'Thou art my Father my God and the rock of my salvation' and that He would make them His firstborn higher than the kings of the earth §124 lxxxix 20—28 The promise was dependent on a condition which was not fulfilled either by Solomon or his successors see 1 Kings ix 4—9

Ver 1 *rulers take counsel together* Hadad the Edomite left Egypt as soon as he heard of the death of David and the fate of Joab, 1 Kings xi 21 and beside the mischief that Hadad did Rezon the Syrian was an adversary of Israel all the days of Solomon (ibid 25)

Ver 3 *let us* i.e. the kings of the earth, dramatically introduced as speaking *bonds* (i.e. bands) and *cords* the straps and ropes by which the yoke is fastened Cp Jer v 5 'I will get me unto the great men for they have known the way of Jehovah and the judgment of their God, but these have altogether broken the yoke and burst the bonds The metaphor is from unruly oxen Cp Is x 27

Ver 4 *throne in heaven* as opposed to *the kings of the earth* ver 2

Ver 5 *then* *Now*, while they are plotting He looks on in quiet scorn but *then* if they attempt actual rebellion, His words shall be heard with thunder Observe the climax the *laugh* of security the *derision* of rising anger and then the *word* and the *terror* which follows it *Yet have I* i.e. notwithstanding their plots *I* is emphatic it is I whom you ~~are~~ attack ing for the king is My vicegerent Cp 1 Sam xvi 1

Ver 7 *decree*, compare God's covenant in a vision with Solomon' 1 Kings ix 1—9 For similar statutes mutually ratified by king and people at coronations, see 1 Sam x 25 2 Sam v 3 §20 2 Sam xxiii 1—7 *My son* see above *History* For similar expressions attributing divine honour to rulers see §83 lxxxv 6 7 So the term 'gods' is applied to 'judges' (Ex xxi 6) and bringing a case to trial before a judge is called enquiring of God (Exod xviii 15) Cp also (ib ver 19) Be thou for the people to God ward that thou mayest bring the causes unto God —implying a reservation of the more important causes for the decision of the direct representative of God (Cp *Bibl Dict* Judges) Perhaps too Judges v 8 they chose new Gods may be thus explained Cp §53 lviii and notes *this day* the day of the king's coronation for the king who is God's king must be spiritually born again when he is appointed to act in the place of God The metaphor is from a birthday— from henceforth art thou My son

Ver 12 *take warning* The P B version *kiss the son*, i.e. do homage to the king as the Lord's Anointed would suit with ver 2 *the rulers take counsel together against Jehovah and against His Anointed* but it is too questionable as a translation to be retained The word translated son is not the word used by the Psalmist in ver 7 nor was it in use till a far later period 'Take warning' is given by Ewald and others following the translation of the LXX and another ancient version but whether the sentence means do homage purely, embrace clearness (i.e. take a clear warning) or

do homage to Him, the general sense is the same the kings are called upon to show submission *lest Jehovah be angry lest he be angry* Most translators make *Jehovah* the subject of the sentence indeed the mention of any earthly king would be here an anticlimax for the Psalm is continually mounting from the lower to the higher and the earthly attributes of the king are lost sight of in the sublime thought of the real identity of his rule with that of Jehovah

§17 Psalm cxliv 12—15 *History* This description of the golden age of Israel applies best to the end of David's or to the beginning of Solomon's reign The mention of the sculptured pillars, supporting, like Caryatides the inner roof of a palace, points to a time when architecture was much thought of and the great works of Solomon were familiar to the people These verses are quoted in a Psalm from the period of the Return from Captivity one of the most striking features of those Psalms being a yearning after this golden time and the protection of Jehovah which it implied

Ver 14 *going forth to war* Cp Amos v 3 alluding to the hardships of conscription

§§ 18—20 2 Sam i 19—27 iii 33, 34 xxii. 1—7 The Davidic Psalms from the second book of Samuel

§18 2 Sam i. 19—27 *History* David's lament over Saul and Jonathan See 2 Sam xxxi 2

Structure In 2 Sam i 28, this song is called the bow which is rendered in our Translation the use of the bow, meaning the song of the bow

Ver 19 *The beauty of the forest* i.e. the larger kind of gazelle, the name by which Jonathan was known among his comrades

Ver 21 *Gilboa*, the scene of the battle is a range of hills on the east side of the plain of Esdraelon rising over the city of Jezreel *fields of offerings* i.e. your fertile slopes so productive in offerings *not anointed* i.e. the holy oil rubbed off in the mire *not* i.e. no longer

Ver 22 *the mighty* i.e. the huge giants of Philistia.

Ver 24 *daughters* waiting the arrival of the king laden with spoils [*delights*] for them Cp 2 Sam xviii 6 and Judges v 30

Ver 25 *they* i.e. of Gilboa.

Ver 27 *the mighty*, i.e. those by whom the war was waged.

§19 2 Sam iii. 33, 34. *History* David's testimony before Israel that Abner's death had not been as Joab would have made it appear the well merited punishment of a villain but the treacherous murder of an honourable man

Ver 34 *wicked men* i.e. murderers, revenging the death of their brother Asahel

§20 2 Sam xxii 1—7 *History* The last words of David Cp David's charge to Solomon 1 Kings ii 1—11 and to the princes of Israel, 1 Chron xxviii 1—10 and xxix 22

Ver 5 The *covenant* between Jehovah and the king His vicegerent on earth like all contracts, requires witnesses to its truth and guarantees for its observance The true prophets are the guarantees and the witnesses and their words are the evidence upon which this covenant rests Compare 2 Sam vii and §10 cx *it* i.e. the covenant

PERIOD II §§ 21—63 *From Solomon to the Captivity,
including the Psalms commemorating the destruction of
Sennacherib*

§ 21^f **Psalm xx.** *History* It is a prayer before an expedition against overwhelming odds, such as that recorded in 2 Chron xiv 9—15. Compare especially the 11th verse of that chapter with the 7th verse of the Psalm. And Asa cried unto the Lord his God and said, Lord it is nothing with Thee to help whether with many or with them that have no power help us O Lord our God for we rest on thee, and in thy name we go against this multitude O Lord, Thou art our God let not man prevail against Thee.

Structure A relic of the ancient Liturgy an antiphonal hymn, of which the strophes were sung alternately by the congregation and the priest. The king waits to see if the sacrifice is favourably accepted. The scene is in the Temple.

Ver 2 *send thee help from the sanctuary* probably in allusion to the presence of the ark or rather of the ephod in battle. Once the ark was moveable (1 Sam iv 4) now the help is to come out of the sanctuary of Sion. Cp Stanley *Jewish Church*, II p 215.

Ver 5 *thy prosperity* they see that the sacrifice of ver 3 is accepted, and at once change their prayer into a thanksgiving for the victory which they feel is certain *set up* as an ensign. So the Bible Version in the name of our God we will set up our banners.

Ver 6 *Now, I e* because the people are so full of trust in Jehovah and because the sacrifices have been favourably received.

know I The change from the plural to the singular marks the division between the words of the priest and those of the people.

Ver 7 *chariots* were part of the Ethiopian force, 2 Chron xiv 9. So of the Canaanites, Judg i. 19 iv 3 13 Josh xvii 16 and occasionally of the Israelites 1 Kings x 26 29 Is ii 7.

Ver 8 *bowed down* Cp the trembling of God which fell upon the Philistines 1 Sam xiii 5 xiv 15.

Ver 9. *O may He hear us* The change from the second to the third person is characteristic of the Hebrew manner of conquering emotion and sinking into calmer language at the close of a poem. Cp § 20 cx 7.

§ 22 **Psalm xxi.** *History* A Liturgical Psalm sung by Priest and People during a sacrifice before an expedition. It celebrates the birthday (ver 4) or coronation (ver 3) of a king. The scene is probably the Temple.

Ver 1 *salvation, I e* saving help (ver 5).

Ver 3 *foretallest* or P B *preeminent*, with the same meaning, I e givest him gifts even before he asketh Thee.

Ver 4 *for ever and ever* the regular formula of blessing esp of kings
Cp *May the king live for ever* 1 Kings 1:37 Neh 11:3 §10 cx 4 note
Cp also xxiii 6 I will dwell in the house of Jehovah for ever

Ver 6 *blessing* i.e. shall be blessed himself and a channel of God's blessing to others Cp Gen xii 2

Ver 8 Here as in §21 vx it is probable that the first part is a hymn sung during the sacrifice and that the second part represents the priest's blessing at its favourable acceptance

Ver 9 *fiery oven* cp the doom of Sodom Gen xix 28

Ver 10 *fruit seed* i.e. posterity Cp Lam 11 20

§23 Psalm xlv *History* A Royal Marriage Psalm, or a song of Loves (as the superscription of the Bible Version has it On the superscriptions see Appendix B) A procession is conducting the bride to the palace of the king

Ver 2 *thou* i.e. the king

Ver 3 *grace* for beauty and stature being regarded as a sign of fitness for royalty cp Saul 1 Sam 16:2 David xvi 12 Absalom 2 Sam xiv 25 *therefore* The recurrence of this word marks the burden or chorus of the Psalm cp the refrain in §18 How are the mighty fallen! The meaning is from the presence of these outward blessings I conclude the blessing of God is upon thee *for ever* cp §22 xxi 4.

Ver 4 *gird thee* There may have been a special ceremony like the binding the sword and spur on a knight at his creation *glory and majesty* i.e. deck thyself in thy royal arms for war

Ver 5 *and in thy majesty* the psalmist is still dwelling on the splendour of the king's armour *in the name of truth* cp the knight's oath—to keep faith protect the distressed and maintain right against might The king is to have no thought of danger he is to trust in God, who will strengthen his right hand so that nations will quail before him while the leaders fall under his arrows *truth* i.e. justice defending the oppressed Cp in Litany 'giving the magistrates grace to execute justice and maintain *truth* *right hand teach thee* God will strengthen the right hand to do deeds of prowess which will be a lesson of God's power even to the doer so that nations will quail before him while their leaders fall under his arrows

Ver 7 *God's throne* i.e. the throne of the kingdom of Jehovah cp 1 Chron xxxviii 5 A repetition of the great promise of Nathan to the house of David Cp §16 11 7, 2 Sam vii 14

Ver 10 *thy honourable women*, or loved ones. The poet pictures the new queen as already there at his right hand i.e. exalted above all in the palace Cp Esther 11 9 17

Ver 13 *the daughter of Tyre* i.e. the Tyrians the rich of the next line they are specially mentioned both on account of their wealth, and also their nearness to the Israelites The Psalm is referred by many to the northern kingdom, in which case the allusion to Tyre would be specially applicable

Ver 14 *cometh*, i.e. within the palace This is the meaning of the P B translation all glorious within

Ver 17 *children* The future glories of his race shall be greater than the past

Ver 18 *therefor* depends on ver 17 *world without end* the repetition of *for ever and ever* is one of the characteristics of the Psalm cp vv 3 7, and for the meaning cp § 10 cx 4, note

§ 24 **Psalm xxvii** *Structure* This is one of the composite Psalms See Appendix A

The first 7 verses speak of danger from war (vv 2 3, 6) In them the imagery is Davidic but the 4th verse must have been written after the temple was built To this part the last two verses seem to form a natural sequel

The central portion from *Hearken unto my voice to false witnesses and such as breathe out cruelty* differs from the rest not only in form by the lines being much shorter but also in matter as it speaks not of enemies from without, but of persecutions from within such as befel the martyrs at the close of the Monarchy It has a melancholy tone quite foreign to the period of David, but resembling the writings of Jeremiah

Ver 1 Cp § 117 xci for the full expression of the same idea.

Ver 5 *tabernacle* The same metaphor of the sheltering tent is used Is iv 6 *There shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge and for a covert from storm and rain* Is xxv 4 *Thou hast been a refuge from the storm, a shadow from the heat when the blast of the terrible ones as a storm against the wall* Cp § 57 xxxi. 22 etc

rock is used (1) as a tower of strength against foes cp § 12 xviii 33 (note) and Proverbs xviii 10 *The name of the Lord is a strong tower the righteous runneth into it and is safe* while as Leighton says, *they who know not this refuge when any danger ariseth fly and flutter they know not whither* (2) as a symbol of a sure foothold cp § 72 xi 2 *He brought me also out of the horrible pit out of the mire and clay, and set my feet upon the rock*

Ver 9 *Thy word* i e *Seek ye My face*

Ver 12 *father and mother* a frequent expression in the prophets cp Is xlix 15 *Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea they may forget yet will not I forget thee* and Is lvi 16 *Doubtless Thou art our father though Abraham be ignorant of us and Israel acknowledge us not*

Ver 13 *a plain path* i e *free from the dangers of ambuscade* Cp Jer xxxi 9 *I will cause them to walk in a straight way, wherein they shall not stumble* § 57 xxxi 5 *Draw me out of the net that they have laid privily for me*

Ver 15 *Oh if I had not* The Bible Version supplies the omitted clause by *I had fainted*. For similar expressions cp Luke xix. 42, 2 Sam. v 8 *'Whosoever smiteth the Jebusites—'* where the Bible Version supplies *he shall be chief and captain* The abruptness of the transition from ver 14 to ver 15 will be explained if the last two verses are attached to the 1st part of the Psalm, to which indeed they seem to form a natural sequel

§ 25 **Psalms xxiii** *History* The mention of God's House in this (ver 6) as well as in the 27th Psalm requires that both alike at least in their present shape should be assigned to a period subsequent to the building of the temple but an almost universal feeling has connected this Psalm with the name of David the shepherd king

Ver 2 *waters of comfort* i.e. refreshing and restoring water

Ver 3 *paths of righteousness* or blessedness which is the fruit of righteousness, cp § 4. xxiv 5 note For the intimate connexion of righteousness and happiness cp Balaam's prayer Let me die the death of the righteous and let my last end be like his (Numb xxiii 10) *for His name's sake* that His name may be glorified for this proof of His faithfulness towards His servants

Ver 4 *valley of shadow of death* or of trouble i.e. 'a valley dark and gloomy as death For the dread with which the Hebrews regarded desolate scenery cp Hos ii 14 15 Is lxv 10 'Achor means valley of trouble

Ver 5 *a table* God is spoken of as the host who entertains the suppliant in defiance of his pursuers and makes him the favoured guest and constant inmate of His house Cp Job xxxvi 16 Compare David's joy at the loyal help of Barzillai when he was weary and weak handed in his flight from Absalom and his people were hungry and thirsty in the wilderness 2 Sam xvii 2 *anointed with oil* preparatory to a feast Cp § 41 cxi 6 note § 132 civ 15 Luke vii 46

§§ 26, 27 **Psalms vi, xiii** *History* Records of victory over depressing sickness and of the triumph of a good conscience over calumny A time of religious persecution from godless citizens The despairing view of death (vi 5) is a mark of an early date and may be contrasted with the Psalms at the commencement of the next Period (§§ 64—66) At this time there is no glimpse of an immortality even for the righteous in the later period it is only the godless who are like the beasts that perish Cp note on ver 5

§ 26 **Psalms vi** Ver 3 *how long* (will it be before Thou turnest)? § 124 lxxxix 45 § 24 xxvii 15 note

Ver 5 *in death no man remembereth Thee* the dread is of a disembodied existence apart from the light of God's presence The early saint pleaded with God for life in order that that life might be consecrated to His service with the weakness of man's heart trembling at dissolution there mingled the childlike confidence that God's glory was concerned in granting its request' (Perowne) Compare Ezekiah's prayer the grave cannot praise Thee death cannot celebrate Thee they that go down into the pit cannot hope for Thy truth The living, the living he shall praise Thee as I do this day Is xxxviii 18 19

§ 27 **Psalms xiii** *History* See § 26

Ver 3 *sleep not in death* i.e. Let not this sleep into which I am now sinking be changed into the sleep of death Cp § 26 vi 5

§ 28 **Psalms xxx** *History* See § 26 A Thanksgiving probably accompanied with music and dancing (v 12 note), and sung in the Temple while the thank offering is offered

Ver 3 *out of the grave*, in Bible Version out of hell hell is the Biblical expression for the lower world the abode of the dead hence often used where we should say death or the grave as it is in the Creed so § 65 xvi 11 Thou shalt not leave my soul in hell § 12 xviii 4 The pains of hell came about me where it is parallel with the snares of death § 43 lv 16 Let them go down quick into hell 1 e alive to the grave Also § 61 ix 17 § 118 cxxxix 7

Ver 5 *a night* Cp Isa liv 8 Isa xvii 14 'And behold at evening trouble and before the morning he (the enemy) is not

Ver 6 *But in my prosperity I said* Cp Deut viii 12 14 17 'Lest when thou hast eaten and art full thou say in thy heart my power and the might of mine hand

Ver 7 *troubled* Cp § 132 civ 29 When Thou hidest Thy face they are troubled when Thou takest away their breath they die and are turned again to the dust' For *hill* as an image of security cp setteth me upon the high places of the land § 12 xviii 33 so rock strength (1 e stronghold) castle etc

Ver 9 *what profit* 1 e what advantage wilt Thou derive from shedding my blood, for I can render Thee no service in the grave? see note on § 26 vi 5

Vv 9-11 are the words of his prayer

Ver 10 *Thy truth* 1 e fidelity faithfulness to Thy servants who trust in Thee Cp § 72 xl 12, My talk hath been of Thy truth and Thy salvation § 52 lvi 11 For the greatness of Thy mercy reacheth unto the heavens and Thy truth unto the clouds where the parallelism shows that it is the same as the greatness of Thy mercy

Ver 12 *my heaviness into joy* Lit mourning into dancery So in the next line girded me with gladness refers to the dress of the dancer

Ver 13 *glory*, or praise that God's glorious acts of deliverance may be vocal with His praise that so He may receive the worship due to His name for His faithfulness to His servants Cp § 7 xxix 1 Ascribe unto the Lord worship and strength § 109 xcvi 7 § 151 cxlix 5, 'Let the saints be joyful with glory, 1 e rejoice in glorifying Him.

§ 29 Psalm xli. See § 26 A personal thanksgiving for deliverance from sickness

Ver 1 *poor and needy* 1 e the sick and suffering For this meaning of the word 'poor' as equivalent to in misery cp in § 72 xl ver 20 with vv 2 15 § 63 lxix 30

Vv 1-3 The Psalmist passes from the general blessing on sympathy for the suffering to the special blessing which he feels has attended his sympathy with others in misfortune

Ver 6 *come to see me*, 1 e to visit him on his bed of sickness. He singles out one of his enemies as specially employed on this treacherous mission cp ver 9

Ver 8 *evil is poured out upon him*, 1 e an evil death as the fate of evil deeds. The Psalmist quotes here the words of evil which they are said to whisper (ver 7)

Ver 9. *lifted up his heel*, a frequent metaphor Cp Deut xxxii 15 'waxed fat and kicked' and 1 Sam. ii 29

Ver 12 The connexion is 'I said Jehovah be merciful to me and Thou (didst hear my prayer, and) didst hold me fast in my innocency all which intervenes between ver 4 and ver 12 is parenthetical, being the words of the Psalmist's prayer which was thus favourably received

Structure The Bible Version has a 13th verse Blessed be the Lord God of Israel, world without end Amen But this is merely the general Doxology which closes the first smaller collection contained in the present Hebrew Psalter (1—xli), and has no special reference to this particular Psalm Cp other doxologies § 63 lxxxi 18, 19 (and 20 in A V) § 124 lxxix 50 § 133 cvi 46, and Appendix A

§ 30 Psalm lxxi 12—18 *History* See § 26 A Temple hymn

Structure This part of the 66th Psalm is a thanksgiving for personal deliverance The first part to which it has been appended celebrates the second great Exodus of the Israelites, the return from the Assyrian Captivity and was designed for a national thanksgiving See Period IV § 124

Ver 15 *with my tongue* Lit 'I called unto Him with my mouth praise *under* my tongue the word which the mouth dwells on being compared to a *hidden* treasure as in Job xx 12 Though wickedness be sweet in his mouth though he *hide* it *under* his tongue though he spare it and for sake it not, but keep it still within his mouth

Ver 16 is a quotation from the prayer made by the Psalmist in the hour of trouble of which this is the leading thought he had purified his heart before he dared to address the Lord and by this he had won the answer to his prayer

§ 31. Psalm xli *History* A national Elegy The mission of the prophets perhaps of Isaiah has already begun and the promise which they have given of a Divine judgment is the ground of the Psalmist's confidence amid the growing corruption of the whole nation

Ver 2 *vanity*, i.e. falsehood cp § 142 cxlv 11, where the parallelism shews its connexion with iniquity

Ver 3 *proud things* the proud speech is given in ver 4

Ver 4 *with our tongue will we prevail*, or better We are allied with our tongues They say in their hearts, if not openly Our god is that which wins us our way in the world viz Deceit and Lies Cp Hab i 11 16 They sacrifice unto their net and burn incense unto their drag because by them their portion is fat and their meat plenteous Cp Phil iii 19

Ver 6 *The words of Jehovah* with reference to the oracle of God quoted in ver 5 *earth*, i.e. from alloy of earthy particles and dross

Ver 7 *them*, the godly of ver 1 *him* the godly offerer who longeth for God's salvation [ver 6]

Ver 8 The last verse is merely a description of *this generation*

§ 32 Psalm lxxii. *History* The 62nd and 39th Psalms supplement one another recording the triumph of faith in (1) religious isolation and (2) mortal sickness

Ver 1 *wait upon God* Cp Exod xiv 13 *only*, the frequent recurrence of this word is characteristic of this and the xxxixth Psalms see vv 1 2, 4, 5, 6 9 (*but*, i.e. *only*) and § 33 lxxix 6 7

Ver 4 *height*, i.e. spiritual eminence

Ver 9. *but a breath* The whole race of men weigh nothing when put in the scales this refrain occurs again in Ps xxxix 6, 12 Cp Dan v 27 Thou art weighed in the balances and found wanting

Ver 11 *twice also*, i.e. 'often' Cp Job xxxiii 14, God speaketh yea twice and Job xl 5

§ 33 *Psalm xxxix History* Cp § 32, and notice the remarkable similarity between this Psalm and the speeches contained in the chapters of Job from the 3rd to the 31st.

Ver 3 *desire*, literally of the good which I had lost and which I wished to regain

Ver 12 *moth*, cp Job xiii 28, 'and he as a rotten thing consumeth, as a garment that is moth-eaten'

Ver 14 *sojourner* cp Gen xlvii 9

Ver 15 *Thy face* i.e. the look of Thy displeasure Job vii 19 xiv 6

§ 34 *Psalm xc History* The funeral hymn of the world A meditation on the frailty of man and the transitoriness of human greatness This thought had been familiar to Jews since the great hopes of David's kingdom had been crushed

Ver 2 *before the mountains* Cp Prov viii 25, (wisdom speaketh)

'Before the mountains were settled before the hills was I brought forth—while as yet He had not made the earth nor the fields * *

when He prepared the heavens, I was there

when He set a compass upon the face of the deep

Ver 4 *yesterday, when it vanisheth* i.e. as its vanishing the minutes seem to flow more quickly, as the day nears its close

Ver 5 *dream grass* There is here a double comparison life is compared to a dream and to flowers, which in Palestine spring up in the morning and are killed by the midday sun For the former cp § 33 xlvix 7 § 80 lxxiii. 19 Isaiah xxix. 8 for the latter cp § 62 xxxvii 2 Job xiv 2 Isaiah xxxvii 27

Ver 8 *misdeeds* cp Jeremiah xxxii 19 For Thine eyes are open upon all the ways of the children of men to give every one according to his ways and according to the fruit of his doings

Ver 10 *their strength*, i.e. the prime of their years when their strength is at the height

Ver 11 *majesty*, i.e. dreadfulness Ezek i 18

Ver 13 *how long?* i.e. how long will it be before Thou turnest to visit us? Cp § 124 lxxxix. 45 Isai. vi 11 Rev vi 10 &

Ver 15 *after*, i.e. according to or in proportion to, as in the Litany Neither reward us after our iniquities

Ver 16 *Thy work* The great work here prayed for is that of the Deliverer or Messiah to which the Prophets of the 8th century so often refer Isa xxviii 21 xxxix 23 Hab iii 2

§§ 35—39 Psalms xlii xliiii, lxxvi, lxxv lxxv The destruction of Sennacherib and the repulse of the Assyrian Invasion *History* See 2 Kings xviii xix, 2 Chron xxxii Is xxxvi xxxvii Sennacherib the son of Sargon was king of Assyria in the 7th century B C He suffered some terrible disaster at Libnah and Pelusium by which 185 000 Assyrians are said to have been overthrown Of this destruction no more precise information is given in the Bible than that the Angels of the Lord slew them The supposition that the overthrow was brought about by an earthquake might seem to derive support from xlii 1—3 lxxvi 8

§ 35 Psalm xlii • *History* This Psalm apparently was composed immediately after the Assyrian overthrow and is an invitation to the inhabitants of Jerusalem to come to the enemy's camp to see the great works that the Lord had done and behold the spears and unhorsed chariots of the Assyrians cast into the fire

Ver 1 *refuge* This was Luther's favourite Psalm in times of peril he founded on it the well known hymn Ein feste Burg ist unser Gott

Ver 3 *Yehovah's strength* The burden has been inserted here The Psalm was apparently composed for a public festivity with a burden to be sung by the multitude after each of the three divisions

Ver 4 *stream* Compared with the waterless deserts around Judæa and Jerusalem were well watered and drought pressed more severely on the besiegers than the besieged The allusion here is to the well known rill and pool of Siloam So in Isaiah viii 6 the blessing of God's protection is represented by the waters of Siloam which go softly

Ver 9 *burneth* The horses of the Assyrian army were smitten as well as the soldiers and the abandoned chariots were burned as useless cp Isai ix 5 'for every greave of the warrior in the conflict and every garment rolled in blood shall be for burning and fuel of fire

§ 36 Psalm xliiii. *History* See § 35 This Psalm was plainly designed as a Temple song (ver 8) The burthen has been introduced at the end of the first division, as in the preceding Psalm

Ver 2 *Sion* though 300 feet lower than the Mount of Olives had from its sanctity a grandeur to the Jews far above all hills See § 114 lxviii 16 *sides of the north* See Isa xiv 13 For thou hast said in thine heart, I will ascend into heaven I will sit also on the sides of the north The oriental heathens regarded the extreme north as the Elborg or dwelling of their Gods It was to them what Olympus was to the Greeks the Walhalla to the Teutons and Scandinavians Not unnaturally the Psalmist in speaking of the Assyrians applies their term to Jerusalem the real residence of God

Ver 6 *Fear took hold upon them* as they beheld Sion and their rank were broken even as a storm broke the fleet of Jehoshaphat at Eziongaber See 1 Kings xlii 48

Ver 11 *Tell ye* i e count said in mockery The Assyrians had counted the towers of Sion for destruction So Isai xxxiii 18 of the same event with a similar irony Where is the scribe? where is the weigher? where is he that counteth the towers? The whole chapter should be read as illustrative of this Psalm

§ 37 *Psalm Lxxvi History* See §§ 35—40 and § 35

Ver 2 *Salem* poetical abbreviation of Jerusalem betokening the dwelling of peace, the abode of Jehovah, before whose walls the fury of battle must cease

Ver 3 *arrows*, literally 'the lightnings of the bow, see Zech ix 14, And his arrow shall go forth as the lightning

Ver 4 *strongholds* i.e. the fortresses of Palestine from which the Assyrians swept down upon Jerusalem According to ancient custom their walls had gleamed with the splendour of the invaders shields See Cant iv 4,

Thy neck is like the tower of Damascus builded for an armoury whereon they hang a thousand bucklers, all shields of mighty men Ezekiel (xxvii 11) speaking of the splendid appearance of Tyre, says, 'They hanged their shields upon thy walls round about they have made thy beauty perfect' See Stanley, *Jewish Church* Part II Chap xxvi note

Ver 5 *the proud* i.e. the warriors were stripped of their gleaming arms and powerless as though they had lost their hands and were sleeping the sleep of death

Ver 10 *fierceness—graise* A new view of the judgments of Jehovah He chasteneth the heathen that they may turn to Him Many are fallen but the remnant shall learn His power and worship His name with praise *residue of fierceness* i.e. the remnant of the wild barbarians, who had escaped the recent judgment of God

§ 38 *Psalm lxxv. History* This Psalm like the preceding one, contains one of the great lessons drawn by the prophets from the Assyrian overthrow It was to them but the type of a greater judgment by which God would purify the world of ungodliness arrogance and pride

Ver 2 *wondrous works* i.e. Thy presence is revealed in the wondrous works which we have seen This serves to introduce the words of Jehovah, proclaiming that His judgment cometh in due time, unalterable as the ever lasting hills on which as *pillars* He hath established the earth Cp § 4. xxiv 1—6 note

Ver 5 The word *horn* was used by the Hebrews metaphorically to express either honour, as § 136 cxii 9, § 123 cxxxii 18 &c, or strength Mic. iv 13, 'I will make thine horn iron Deut xxxiii 17 &c To humble and cast down was often represented by the figure of breaking or cutting off the horn, as here (ver 12) Lam ii 3, 'Cut off all the horn of Israel To exalt the horn of any one was to bestow honour and dignity upon him or make it bud Cp §§ 123 124 cxxxii 18 lxxxix 18 Ezek xxix 21 Here 'to set up the horn' betokens presumption Horn was also somewhat later a symbol for kingdom Zech i 18, and Daniel, *passim*

Ver 7 *the desert*, i.e. the desert towards Egypt—the South the hills are those of Hermon and Lebanon to the North The meaning of the passage is Judgment comes not from the visible portions of the earth but from the invisible hand of God He as Lord of the house offereth to each the cup of retribution and tribulation as here or of blessing, as in § 65 xvi 6 Cp Jer xxv 15

§ 39 *Psalm lxx History* A Psalm of thanksgiving for rain after a

protracted drought (vv 1, 2, 9) and for the hope of an abundant harvest. It was composed after some great national movement (ver 7) such as the Assyrian invasion and when the dispersion had already begun (vv 4 5, note)

Ver 4. *House* See Isa. xi 11—xii 3 Already the sorrows of exile had prevented many from attending the festivals at Jerusalem

Ver 6 *girded* i e as the Lord of Hosts in battle *setteth fast the mountains* i e with especial reference to the impregnability of the hill of Sion during the Assyrian siege Cp § 92. cxxv 1 They that trust in the Lord shall be even as Mount Sion which may not be removed, but standeth fast for ever

Ver 12 *fatness* Compare Job xxxviii 26—30

Ver 14 *they* this is interpreted by some commentators as referring to the cultivators that men rejoice and shout for joy

§ 40 **Psalm cxl** *History* Persecution of the faithful under the idolatrous kings of Judah especially Manasseh for Manasseh shed innocent blood very much till he filled Jerusalem from one end to the other See 2 Kings xx xxi 2 Chron xxviii

§ 41 **Psalm cxli** *History* The Psalmist indignantly refuses to join in the music and festivities of the idolatrous so long as his friends are suffering persecution

Ver 2 *evening sacrifice* An allusion to the daily evening sacrifice at the Temple

Ver 5 *reprove me* i e rather would I endure the reproving counsel of the upright for whom my grateful prayer rises in their affliction than join in the festivities of the wicked

oil Cp § 25 xiiii 5 Thou anointest my head with oil my cup runneth over Dan x 3 I ate no pleasant bread neither came flesh nor wine into my mouth neither did I anoint myself at all Oil was used by the Jews as by other oriental nations partly for comfort, partly to give a glossy appearance at festivities to the skin and hair here it is connected with dainties in ver 4 and means the oil used in the feasts of the wicked.

Ver 7 *their judges* i e the judges belonging to the *righteous* (ver 5), with whose party the Psalmist associates himself (ver 8) *overthrown* i e have been either actually dashed down from a height on to rocks (cp 2 Chron xxv 12) or as is more in accordance with the sense of the passage cast out to get their bread in desolate unproductive places whence the starvation of ver 8 *they*, i e the righteous the Psalmist asks Shall my own partisans in the midst of their afflictions hear of my merriness at the festivities of the wicked?

Ver 8 *furroweth* i e our bodies are furrowed from starvation so that our bones are staring and starting through the skin ready to be flung into the grave Cp Job xxxiii 21

His flesh is consumed away that it cannot be seen,

and his bones which are not seen stuck out

‘yea his soul draweth near unto the grave and his life to the destroyers And § 69 xxii 14

§ 42 **Psalm cxlii** *History* See §§ 40 41

§§ 43—53 *Psalms* lv v lxiv lli xxxvi liv lxi lxiii lvi—lviii

§ 43 *Psalm lv History* The dissensions of the falling kingdom and the decline of Jerusalem (vv 10 16) A prophet of this time says 'They all lie in wait for blood they hunt every man his brother with a net' 'A man's enemies are those of his own house' (Micah vii 1—6) Cp vv 14, 19, 22 of this psalm and contrast with them David's ideal city as described in §§ 5 6 xv c1 The persecution is so hot (ver 19) that the weaker spirits desert the cause of Jehovah and betray their friends who joined with them in the Temple service (ver 15)

Ver 4 *the fear of death* Cp § 103 cxvi 3

Ver 10 *they*, i.e. violence and strife

Ver 14 *a man like unto myself* i.e. of the same station as myself so Jeremiah was opposed by a brother prophet Pashur, the son of Immer (Jer xx 6) one of his earliest persecutors

Ver 15 *house of God*, i.e. the Temple

Ver 16 *alive*, like Korah Dathan and Abiram Cp Numb xvi 23—34

Ver 19 *heat of the battle* i.e. the hot persecution by the ungodly

Ver 21 *he* i.e. mine enemy *laid his hand upon* i.e. did violence to *covenant* i.e. the covenant of friendship

§ 44 *Psalm v Structure* A psalm for liturgical use (ver 7)

History The dissensions of the falling kingdom No Jews have yet been carried into captivity and the Psalmist is still able to offer his morning hymn (ver 3) in the Temple ver 7

Ver 3 *watch* i.e. look out as a watchman

Ver 4 *wickedness* he is sure of safety in God's house for he will meet none of the wicked there

Ver 8 *plain* Cp § 24 xxvii 13

Ver 10 *open sepulchre* Such is their lying that a man may fall unawares into their wiles, as into an open grave

§ 45 *Psalm lxiv History* The plots of the persecuting faction thicken upon the Psalmist Cp §§ 43 44 *History*

§ 46 *Psalm lli History* The denunciation of the leader of the persecuting faction Cp the condemnation of Shebna by Isaiah (xxii 15—19) and of Pashur by Jeremiah (xx 1)

Ver 2 *whereas the goodness of God* i.e. though God in his goodness is ever watchful to protect His servants, and destroy their enemies

Ver 3 *razor* Cp § 40 cxi 3 § 45 lxv 3 § 52 lvi 5 § 54 lix 7

Ver 6 *so* i.e. in like manner as thou hast destroyed others so may &c

Ver 9 *olive tree* In contrast to the ungodly the Psalmist will flourish like the olive trees which grew in the precincts of the Temple Cp § 195 xcii 11—13

§ 47 *Psalm xxxvi History* The peril of separation from Jerusalem has become imminent (ver 11) and the Psalmist fears that he will soon be torn from the Temple

Ver 4 *bed* Contrast with this the beautiful prayer of Banquo
Merciful powers!

Restrain in me the cursed thoughts that nature
Gives way to in repose! —*Macbeth*, Act II Sc. i l 9

Ver 6 the *righteousness* of God is high as the mountains and deep as the sea 1 e infinite, immovable mightier than the mightiest works of creation

Ver 7 *mercy—win* This metaphor would have a special meaning to one who was for ever in God's house (ver 8) where the colossal cherubim His moving throne overshadowed the mercy seat of the ark with the canopy of their wings

Ver 11 *drive me away* 1 e from the Temple mentioned in ver 8

§ 48 **Psalm lvi** *History* The internal dissensions of Jerusalem have brought their proper fruit heathen nations (ver 3) are already threatening the kingdom with destruction

Ver 1 *Thy name's sake* Cp § 21 xx 1 The name of the God of Jacob defend thee Is iv 10 Let him trust in the name of the Lord and stay upon his God God's name is not merely His appellation which we utter with our lips but also and principally the idea we attach to it—His Being and attributes so far as they are confessed revealed and known.

Ver 3 *strangers* 1 e foreign enemies

Ver 6 *It*, 1 e the name of God

§ 49 **Psalm lxi** *History* Some of the Jews have already been carried into captivity the Psalmist is no longer amid the dissensions of Jerusalem but torn from the Temple a captive in the ends of the earth (ver 2) He prays for the safety of the king (ver 6) no longer a persecuting Manasseh but one who like Josiah was the champion of the right

Ver 3 *upon the rock* 1 e over the difficulty which without Thee I could not surmount

Ver 5 *the heritage* 1 e to dwell in the Holy Land

Ver 7 *reign before God* 1 e not sink into the grave § 51 lvi 13 to walk before God in the light of the living But the phrase also means 'in the favour of God This prayer for the king's life may be compared with § 50 lxii 12

Ver 8 *vows*, which were fulfilled by singing praises to God

§ 50 **Psalm lxiii** *History* A lamentation from a foreign land (ver 2) and a prayer for the safety of a king (ver 12) see § 49

Ver 3 *thus* 1 e as my God So also in ver 5

Ver 12 *swearth by him* For the custom of swearing by the king's name, see Gen xlii 15, 2 Sam vi 11 Such an oath was regarded as a proof of loyalty The prayer here is for the triumph of the loyal over the disaffected, who may during the exile have taken the oath of allegiance to a foreign king by swearing by his name

§ 51 **Psalm lvi** *History* The persecution of a captive in a heathen

land, and his hope of a coming judgment more complete than the Assyrian overthrow, and the establishment of a Messianic kingdom (ver 7)

Ver 4 This verse describes the office of His prophet his highest and essential duty was to proclaim aloud in God's name and by God's inspiration His word to proclaim this word in its unchangeable truth to comfort the weak and warn the proud to make men feel that it and not the wayward passions even of the mightiest ruled the world This gave the prophet a confidence which no power of man could daunt and to the Jews the prophet was not so much, according to current ideas, the preacher as the visible witness and proclaimer of the ultimate triumph of God's cause over all oppressors and wrong The word here spoken as *His word* and in ver 10 as *the word* was no written document but his living consciousness of Jehovah's rule declared by the mouth of His prophets Cp § 88 cxxx 5

Ver 5 *wrest* i.e. they so report and misrepresent his prophetic utterances as to arouse the hostility of the people and expose him to strife Then they lie in wait for an outburst of popular feeling or watch for an opportunity of removing him by stealth (ver 6)

Ver 7 *the peoples* i.e. not only my enemies but the enemies of God everywhere He invokes the judgment generally expected before the coming of the Messiah

Ver 8 *bottle* The tears of the suffering godly are treasured by Jehovah as costly unguents and essences by man

Ver 13 *light of the living*, i.e. this life Cp Job xxxiii 30, Bring his soul from the pit to be enlightened with the life of the living

§ 52 Psalm lvii *History* The afflictions of captivity, and the yearning of the righteous for God

Ver 2 *Thy wings* For this exquisite expression of a soul fleeing with tender affection to God which has no parallel in heathen literature [Perowne] cp Deut xxxii 11 12 As an eagle stirreth up her nest fluteth over her young spreadeth abroad her wings taketh them beareth them on her wings so Jehovah alone did lead him

Ver 7 *net* A repetition of the metaphor of lions, ver, 5 *is bowed down*, i.e. is in danger of being caught in the net

pit For the metaphor cp § 2 vii 16 § 61 ix 15, 16 § 70 xxxv 8

Ver 9 *my glory* i.e. my soul the noblest part of my being Cp honour, § 2 vii 5 note and the Prayer book translation The best member that I have

§ 53 Psalm lviii. *History* A bitter outcry against corrupt judges and a prophecy of the coming judgment by which God would purify the world of ungodliness injustice and cruelty See § 38 lxxv *History*

Ver 1 *O ye gods* Judges in the East were regarded with especial reverence as the executors of the will of God Hence they were frequently called 'gods' in the Bible Cp Ex xxi 6 where the word rendered judges is really gods So Luther's version and compare Ex xxi 8 See § 83 lxxxvi 6 note

Ver 2 *wring out* i.e. you pretend to hold the scales of justice in your hand, but you dispense violence instead of justice

Ver 3 *froward* i.e. from ward estranged from God and holiness See Glossary

Ver 4. *serpents* As some dangerous serpents in the East could not be tamed by the arts of the serpent charmer so do the ungodly shut their ears to the voice of conscience and its admonitions to a holier life Cp Jer viii 17 I will send serpents cockatrices, among you, which will not be charmed and they shall bite you saith Jehovah *

Ver 5 *lions* i.e. ravening men as in § 52 lvii 5

Ver 8 *thorns* The unrighteous judges are likened to *thorns* before any of them *perceive* that destruction is coming God shall destroy *the thicket* i.e. the entire company of them Cp § 20 vv 6 7 where the wicked are called 'abominable thorns'

§ 54 **Psalm lxx. History** An invasion of Palestine by nomad barbarians who went out by day to plunder and returned to watch by night (ver 6) Jeremiah who lived in the time of Josiah (Jer i 2) describes such an invasion as occurring in his time See chaps iv—vi and especially vi 1—5 Evil appeareth out of the north and great destruction The shepherds with their flocks (i.e. the Nomads) shall come unto her they shall pitch their tents against her round about they shall feed every one in his place (And say) Prepare ye war against her arise and let us go up at noon Arise and let us go up by night and destroy her palaces Herodotus tells us (i 105) that the Scythians reached the south of Palestine and were bribed by Psammetichus king of Egypt, to retire some stayed and sacked the temple of Ashtaroah at Ashkelon Scythians was a name given to barbarian hordes on the steppes of southern Russia known in later times as Cossacks There is a relic of this Scythian invasion in the name of Scythopolis given to the old Canaanitish city of Bethshan in the plain of Esdraelon (Judith iii. 10 2 Macc. xii 29)

Ver 5 *robbers* Cp Jer iv 20 Suddenly are my tents spoiled and 31, Zion bewalleth saying, Woe is me now! for my soul is wearied because of murderers and vv 16 17, Their quiver is as an open sepulchre They shall eat up thine harvest.

Ver 6 *back in the evening* i.e. to beleague the gates Cp Jer iv 16 17 'Watchers come from a far country and give out their voice against the cities of Judah As keepers of a field, are they against Jerusalem round about,

a dog A writer of the western world, to convey the same idea would write wolves or hyænas The dogs of the East, the wild dogs of Jezreel who devoured Jezebel were savage and hungry animals wandering about the fields and streets of cities devouring dead bodies and other offal and hence were objects of general abhorrence Cp 1 Kings xiv 17 2 Kings ix 36 The same idea is conveyed by Jer v 6 'A lion out of the forest shall slay them a wolf of the deserts (i.e. the nomads from the steppes) shall spoil them a leopard shall watch over their cities every one that goeth out thence shall be torn in pieces'

Ver 7 *boast aloud* Cp Jer vi 23 They are cruel and have no mercy their voice roareth like the sea set in array as men for war against thee, O daughter of Zion

Ver 11 *slay them not* We should expect the Psalmist's prayer to have been, 'slay them'. This unexpected turn only marks the intensity of the vengeance he prays that they may be preserved for an open slaughter before the whole nation assembled on the walls.

Ver 14 *let them return* The Psalmist prays for retributive justice. *Let them only come back* to spoil the city, and God shall spoil them.

Ver 15 *rush violently*, i.e. and in truth they will *rush* greedily to the prey; they will drink the cup to the dregs, which shall prove a cup of vengeance and be their death.

§ 55 **Psalm xxvi** *History* A Temple Psalm composed after a general visitation of plague or sickness in a time of increasing estrangement between the worshippers of Jehovah and the idolatrous faction. It is the prayer of a man who in the consciousness of his integrity and his love to God prays that he may escape the scourge which should fall on the bloodthirsty and the wicked.

Ver 6 *go about Thine altar* According to the Hebrew custom by which the man who offered sacrifice *went about the altar* singing and giving thanks during the service. Cp Lev iii 2 8 13.

§ 56 **Psalm xxxviii** *History* Composed under circumstances of still more pressing danger than the last. The latter part of the Psalm vv 7—20 seems to have been added when the afflictions described in vv 1—6 were past and the prayer for deliverance had been answered.

Ver 2 *hold up* i.e. in prayer from the place built for the king (2 Chron vi 13) in the Temple a kind of covered throne (2 Kings xvi 18) attached to a pillar (2 Kings xi 14 and xxii 3) from which on Sabbath days he surveyed and could address the congregation: it was thence called the Sabbath throne the covert for the Sabbath as distinguished from the other throne from which he gave judgment *mercy seat* i.e. cover of the ark overshadowed by the cherubim.

Ver 4 *after*, i.e. according to

Ver 9 *their* i.e. of Thy people

§ 57 **Psalm xxxi** *History* Compare ver 11 with Jer xx 18 also ver 15 with Jer xx 10. The simile of the broken vessel in ver 14 is a favourite with Jeremiah cp xviii 4, xxii 28 xxv 34, xlviii 38 and the tender and plaintive tone of quiet resignation peculiar to Jeremiah indicate him as the writer of the Psalm. As in the preceding Psalm a sequel has been added (vv 21—27) declaring the fulfilment of the Psalmist's prayer in vv 1—20.

Ver 7 *lying vanities* i.e. gods, which are no gods. Cp Deut. xxxii 21, Jer viii 19.

Ver 9 *large room* Cp § 12 xviii 19 § 55 xxvi 12.

Ver 17 *times* i.e. the vicissitudes of life that time brings with it. Cp 1 Chron xxix 30. With all the times that went over him and Is xxxiii 6 Wisdom and knowledge shall be the stability of thy times.

Ver 24 *the sight of Thine eyes* i.e. the sunshine of Thy favour.

§ 58 **Psalm lxxxviii** The Israelites looked for the rewards of righteousness in the present world. Hence an early death was to them

peculiarly awful and hence the Psalmist's bitter anguish at this threatening of mortal sickness in his youth. He is deserted by his friends and as it were, dead and out of God's sight.

Ver 3 *pit*, i.e. the grave *deep* a word usually applied to the sea here means Sheol or Hades. Cp § 65 xvi 11 note.

Ver 7 *acquaintance* Cp Job xix 13.

Ver 8 *shut in* i.e. not in prison but in his own abandonment and misery. Cp Lam. iii 7 'He hath hedged me about that I cannot get out he hath made my chain heavy. And Job iii 23 xiv 8.

Ver 10—12 The words of his prayer.

Ver 18 *the grave* Cp Job xvii 13 14.

§ 59 **Psalm 1** *History* King Josiah had succeeded in re-establishing the worship of Jehovah. The Book of the Law was now become a fundamental part of the Constitution. Its text was increasingly studied; commentaries were written to explain it; and to those who did not learn the spiritual lessons it was intended to convey it became an object of superstitious reverence. A magical influence was attached to the very name of Temple of the Lord (Jer vii 4). The Prophet sees the Almighty in a magnificent vision pronouncing solemn sentence against such degradation of His worship and teaching the people that only a holy life is the test of a spiritual religion.

Ver 2 *Sion* Cp Lam ii 15 of Jerusalem. Is this the city that men call the perfection of beauty the joy of the whole earth? Cp § 36 xlviii 2.

Ver 2 3 4 For a similar prophetic vision of judgment cp Micah i 1—4. The word of the Lord that came to Micah the Morasthite in the days of Jotham Ahaz and Hezekiah kings of Judah which he saw concerning Samaria and Jerusalem. Hear all ye people hearken O earth and all that therein is and let the Lord God be witness against you, the Lord from his holy temple. For behold, the Lord cometh forth out of his place and will come down, and tread upon the high places of the earth. And the mountain shall be molten under him, and the valleys shall be cleft as wax before the fire and as the waters that are poured down a steep place. Cp § 2 vii 6 7.

Ver 3 *not keep silence*, i.e. shall proclaim His judgment with thunder and lightning, as at Sinai.

Ver 6 *Heavens declared* The thunder and lightning are here the preludes to God's sentence as in Sinai. Cp Hab iii 3—5.

Ver 23 *thanks and praise—conversation* The two avenues to Divine favour are spiritual service and a holy life as the evils rebuked above are two also lifeless ceremonial (ver 7—12) and worldly hypocrisy (ver 16—21) *conversation* see Glossary.

§ 60 **Psalm 1** The decision of the scornful (ver 1) duty of studying the written law (ver 2) the coming judgment which shall annihilate the wicked (vv 6, 7) are thoughts especially characteristic of the later period of the monarchy.

Ver 6 *to stand in the judgment* (a legal term) i.e. to maintain their cause in the impending judgment of God.

congregation 1 e They shall be winnowed out of the society of the true Israel by the fan of God's judgment Cp Ezek xiii 9, where the allusion is to false prophets

Ver 7 *knoweth* 1 e seeth and approveth Cp Job xxiii 10 Nah 1 7 and § 62 xxxvii 18

§ 61 Psalms ix x History The original arrangement as one Psalm has been preserved in the Septuagint

A thanksgiving for some Divine vengeance on one of the great empires of the world As Jerusalem was still standing (ix 4) and as there is a prayer that the heathen may be driven out of the land (x 18), the allusion is probably to the Assyrian empire, which finally perished when Nineveh was destroyed A C 606 and the cities (ver 6) would be the cities of which Nineveh was composed and the partial subjugation of Judæa by the Egyptians at this time may give occasion to the prayer (x 18)

the Alphabetical structure There are in the Psalter nine Psalms [§ 61 ix x § 62 xxxvii §§ 77 78 xxv xxxiv § 130 cxix §§ 135 136 cxi cii § 147 cxiv] on the acrostic or alphabetical arrangement the most elaborate specimen is the 119th Psalm (see § 130 note) Each letter of the alphabet in order forms the initial letter of consecutive verses In most cases each letter is once employed in the 3rd chapter of Lamentations each letter forms the beginning of three and in the 119th Psalm of eight consecutive verses Such an arrangement is constrained and artificial adapted for didactic rather than for lyrical expression but it is an aid to memory, and was employed as a vehicle for lamentations or consolations addressed to others or for purposes of private devotion, to express confidence in the watchful protection of Jehovah (§ 77) to dwell on His attributes (§ 137) and to meditate lovingly on every aspect and title of His written Law (§ 130) In the present Psalm the alphabetical structure is incomplete

Ps ix 12 *them* 1 e the unjustly slain *poor* 1 e afflicted Cp § 29 xii 1, note

Ver 18 *poor* Cp ver 12 See Glossary

Ps x 3 *his own heart's desire* 1 e he worships no God but his own heart's ambition Cp Habbakkuk 1 11—16 'Then shall his mind change and he shall pass over and offend imputing this his power unto his god Therefore they sacrifice unto their net and burn incense unto their drag because by them their portion is fat and their meat plenteous' The *heart's desire* in both passages being the same in the Psalm of the wicked persecuting the poor ver 2 in the Prophet of the Chaldeans slaying the nations

Ver 5 *far above* 1 e God's judgments are so ⁴ note that he careth not for them Cp Job xxii 13 And thou sayest How doth God know? can He judge through the dark cloud?

Ver 8 *villages* away from towns, where they might exercise their robberies unobserved

Ver 17 *his works* 1 e Thou shalt efface the results of his misdeeds so that no trace remains even to the searching eye of God Cp § 62 xxxvii 10

§ 62 **Psalm xxxvii** An alphabetical Psalm see § 61, *structure History* The destruction of unrighteous empires probably the fall of Nineveh, A C 606 is taken as a text whereby to impress on the people the sure connexion between wickedness and punishment There are many quotations from other books Cp ver 1 with Prov xxiv 19 ver 4 with Job xxvii 10 ver 6 with Job xi 17 vv 10 and 36 with Job viii 18 ver 13 with Ps ii 4 ver 16 with Prov x 16 and ver 23 with Prov xx 24 Ver 10 *clean gone* Cp § 61 x 17 and note

§ 63 **Psalm lxxii** *History* A prayer for blessing on a king who had just ascended the throne (perhaps for Josiah or for one later still) that the diminished and impoverished kingdom of David might be restored to its former greatness and position It is the hope of an anointed king a Messiah who should restore the kingdom to Israel which fills so many of the Prophets from this time forward and which led up to the expectation of that great Deliverer to whom finally the name of the Messiah was attached

Structure For the two verses which are added at the end of the Psalm in the Authorized Version see Appendix A Cp § 29 xli note on *structure*

Ver 1 *Thy judgments* 1 e the decisions which the king would be called on to make in his character of judge The Psalmist prays that these may be in accordance with the will of God For the meaning of righteousness and the understanding heart, see Solomon's prayer 1 Kings iii 9

Ver 3 *mountains—righteousness* Cp Isaiah xxxiii 16 17 Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field and the work of righteousness shall be peace and the effect of righteousness quietness and assurance for ever

After ver 4 one verse of two lines is wanting to complete the sense and the structure of the stanza. Perhaps the sense of ver 1 is repeated and the missing link may be supplied by words like

'give the king Thy judgments O God!
and cover him with Thy righteousness'

Ver 6 *it, 1 e* God's righteousness imparted to the king Cp ver 1 note

Ver 8 *sea to sea* 1 e from the Arabian Gulf on the South East to the Great or Mediterranean sea on the North West and again from the river Euphrates on the North East to the wildernesses on the South West of Canaan, the *world's end* This describes the boundaries of the Davidic empire.

Ver 16 *his fruit* 1 e let the posterity of the king be numerous and strong as a heap of corn piled high as mount Lebanon. - Cp § 22 xxi 10

Ver 17 *for ever* Cp § 10 c 4

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PERIOD III *Psalms of the Captivity* §§ 64—89

§ 64 **Psalm xvii** *History* Written amidst the terror caused by persecution it is full of passionate appeal of alternations of hope and despair. Every hope and affection seemed to be crushed by being forced to leave this temple and city and there was no rest left for the pious but in God's presence. The new thought of this period is the disregard of material prosperity in comparison with spiritual communion with God.

Ver 2 *sentence* i e I submit myself to Thy judgment, and in confidence await Thy sentence.

Ver 10 *in fat* i e are bloated with the presumption bred of prosperity. Cp § 80 lxxiii 7 § 130 cxix 70 and Deut xxxii 10.

Ver 14 *this world* Cp Job xxi 7—14. The idea of the *world* in the New Testament sense has not occurred before. *this life*, i e of material prosperity in contrast with that spiritual communion with God which the Psalmist prays may be his portion. *treasures* i e abundance of God's material gifts.

Ver 16 Compare this prayer for spiritual communion with God with the earlier conceptions of seeing Him face to face and speaking with Him mouth to mouth. Once the privilege of Moses (Numbers xii 8), was unique. It has now in the new sense become the privilege of every righteous man.

§ 65 **Psalm xvi** A further unfolding of the characteristic thought of this period. Friends have deserted. God is the only refuge. In Him alone is life and joy and abiding peace.

Ver 3 *saints* i e the Israelites called the kingdom of priests the holy nation. Ex xix 6 the saints, Deut xxxiii 3, My beloved Jer xl 15, yet follow the example of the heathen in running after strange Gods.

Ver 6 *portion cup* The double image of the division of a conquered land and the handing of the *cup* from the head of the family to each member seated at the table. *His portion* is the living presence of Jehovah who counsels, warns and protects him against evil.

Ver 7 *lines* (1) a cord for measuring land. Cp Amos vii 17 thy land shall be divided by *line*. (2) the portion of land so measured as here.

Ver 10 *thy glory* i e the soul. Cp § 52 lvi 9 and note.

Vv 10—12 For this assurance of immortality for the soul of man in the presence of God. Cp § 66 xlix 15 and Job xix 26 27 in § 47 xxxvi 9, and Proverbs xii 28 we find the same thought more faintly expressed.

Ver 11 *grave* In the Authorized Version two Hebrew words Sheol and Gehenna are both rendered Hell but as Hell is understood to mean a place of punishment (which in Hebrew is Gehenna) it is replaced in this version by the word grave whenever the original is Sheol, i e Hades.

§ 66 *Psalm xlix. History* A didactic Psalm to teach the great lesson which may be learnt from the terror and sorrow and trouble of this period. To the harrowing bitterness of long persecution were added the new troubles peculiar to the Captivity: contempt for the sufferings of Israel; contempt for Jehovah as a God who could neither hear nor help; and separation from His presence in the Temple. Such suffering was needed to open their eyes to the truth that all outward greatness passes away and that only in God's spiritual presence within the heart is life.

Ver 4 *incline mine ear*, i.e. listen in reverent silence for the divine revelation or teaching. *Clarke's speech*, i.e. a fact or a truth to be explained. Cp Numbers xii 8. Compare in the N.T. the use of the word 'mystery' to express a truth before hidden but now revealed. The sense therefore is: I will explain by my song what was before a riddle, viz. the prosperity of the wicked.

Ver 8 *redeem the soul*, i.e. ransom the life. cp v 9. Man is so far below God, that he can find no ransom which would persuade God to let him live.

Ver 14 *sheep*. Cp § 119 xlv 12 22.

Ver 15 *redeem—grave*. Cp § 65 xvi 10—12 and Hos xiii 14 and Gen v 24.

Ver 18 *thee* is equivalent to *him* of the preceding line but is more graphic. *doest a will*, i.e. prosperest. For the thought cp Luke xii 19 &c.

§ 67 *Psalm xlii. xlii History* Jehoiachin the last of David's line the lion cub of the house of Judah (Ezek xix 6) was cast away like a broken vessel (Jer xxii 24 28) the voice of the young lion (Ezek xix 8) was no longer to be heard from the mountains of Israel the topmost shoot of the royal cedar tree (Ezek xvii 4) had been plucked by the eagle of the East and planted in the merchant city of the Euphrates. From the top of Lebanon, from the heights of Bashan, from the ridges of Abarim the widowed country shrieked aloud as the train of captives departed for the East and this psalm may not improbably be the outpouring of the King himself from the heights of Hermon as he looked down for the last time on the land which he was leaving. See Stanley *Jewish Church* II 541.

[Ps xlii] Ver 2 *living God* as opposed to the lifeless idols of the heathen.

Ver 4 *I pour out my heart* so that it brings me to despair when amid the mockery of wicked men I think on the time when I led up processions to the Temple of God. Cp Job x. 1 & xxx. 16.

Ver 8 *the land of Jordan and of the two Hermons* signifies the North the hill of *Misra*. The name signifies smallness hence in the Prayer Book Version 'little hill' of Hermon perhaps it means the lower as contrasted with the upper ridge of Hermon.

Ver 9 *one flood calleth to another*. At the thunder of the torrent of God's displeasure, wave biddeth wave come on—a picture of a rapid succession of calamities.

Ver 12 *my bones are smitten asunder*. The mockery and reproach of my enemies is as though my very bones were being crushed and destroyed within me.

§ 68 *Psalm lxxiv History* Probably written by the same king Jehoiachin who composed the 42nd Psalm. He languished for thirty six years in a Babylonian prison and this Psalm must have been written early in that period for the Temple is still standing (ver 4). Pilgrimages to the Holy city were not uncommon (vv 4-7).

Ver 4 *shall yet* i.e. a better time shall come for those who are at Jerusalem.

Ver 6 *vale of misery* i.e. those who having undertaken a pilgrimage to Jerusalem, go through the Baka valley *the vale of misery*, which forms the entrance to Palestine. The cheering prospect of reaching God's House covers the barren desert with blessing. For this picture compare Hosea ii 14, 15. Is xxxv 6, 7.

Ver 7 *strength to strength* Each difficulty surmounted shall prove a fresh source of strength.

§ 69 *Psalm xxii History* An exile in the hands of heathen captors (ver 7) depicts with tenderness and patience the many dangers (vv 1, 7, 11, 14, 18, 30) to which the worship of Jehovah has exposed him. The terrors of his dungeon even his condemnation to death (ver 18), do not shake his confidence in ultimate deliverance.

Ver 1 *so far* cp § 119 xlv 23, 24 § 76 lxxi 10.

Ver 3 This title *who dwelleth among the praises of Israel*, has supplied the place of the older title which dwelleth between the cherubim which occurs in 1 Sam. iv 4 and 2 Sam. vi 2 and is repeated in later Psalms § 108 xcix 1 and § 122 lxxx 1. The Israelites loved to think of God as dwelling in the Temple they had built and ever at hand to aid them to them it was our holy and our beautiful house where our father^s praised Thee' [Isaiah lxiv 17] in its most holy place even under the wings of the cherubim^s was the oracle of God [1 Kings viii 6] hence the older title denoted a God, never far from His people ever ready to aid and to counsel them. The new title expresses the same attributes of God, but no longer connects them with the place where our fathers praised God but with the *praises* they uttered wherever the people were gathered together to praise God there was He in the midst of them.

Ver 7 *shoot out their lips* Cp Job xvi 10. They have gaped upon me with their mouth *shake* Cp Lam. ii 15 § 119 xlv 15 § 74 cix 24.

Ver 9 *mother's womb*, cp § 76 lxxi 5.

Ver 12 *oxen* i.e. his persecutors *mighty bulls* literally mighty ones. The same metaphor occurs also Amos iv 1. Hear this word ye kine of Bashan [i.e. ye well fed women], that are in the mountain of Samaria, which oppress the poor, which crush the needy and Ezek. xxxix 18.

Ver 14 *poured out like water* i.e. unstrung with grief so *melting wax* cp Lam. ii 11. My liver is poured upon the earth for the destruction of the daughter of my people. *stick out* This is explained by Job xxxiii 21 § 41 cxli 8.

Ver 15 *dried up* Cp § 13 xxxii 4. My moisture is like the drought in summer.

Ver 17 *staring* i.e. triumphing over me in my captivity and ill treatment.

Ver 18 *lots* as was customary in the case of condemned prisoners
Cp Joel iii 3 Ob ii Nah iii 10

Vv 20 21 *dog lion, buffaloes* The Psalmist here to describe his enemies, returns to the use of the images used in vv 12 13 16

my darling Cp § 70 xxxv 17 the parallelism shews that this expression is synonymous with *my soul* and therefore denotes the Psalmist.

Ver 21 *from among* the prayer of the Psalmist comes to God from among the horns of the buffaloes who close him *in on every side* (ver 12)

Ver 26 *eat* In contrast to the time when all his *bones stuck out* (ver 14) *your* i e *they* by a change not uncommon in Hebrew poetry

Ver 29 *shall eat* i e their sadness is changed into banqueting carrying out the metaphor of ver 26

Ver 30 *dust* i e of death (ver 15) *whoso keepeth not* literally who hath not respected his life i e a prisoner in immediate peril of execution

§§ 70—78 Psalms xxxv xxxviii xl (including lxx) lxi
cix li lxxl xxv xxxiv A group of Psalms telling the tale of a life in captivity

§ 70 Psalm xxxv *History* The warlike character of the metaphor in this and the succeeding Psalm show the Psalmist to have been conversant with military life (vv 1 2 3) He is now attacked by dangerous sickness (ver 15) and beset by the false accusations of powerful enemies His very misfortunes are taken as proofs of his guilt (ver 11)

Ver 4 This verse which makes the first strophe longer than the two succeeding may have been inserted here from § 72 xl 17 where it also occurs

Ver 8 *him* The change from the plural to the singular shews the concentration of personal feeling against the leader of his enemies

Ver 11 *know not of* i e they demand satisfaction at my hands for injuries said to have been inflicted by me of which I have never even heard

Ver 13 *my prayer* i e his sorrow was so great that while he prayed his head remained bowed upon his bosom. Cp 1 Kings xviii 42 where Elijah when praying put his face between his knees

Ver 15 *in mine adversity* that is 'when I fell ill *scourges* that is, the scourges of pitiless and reviling tongues cp Job v 21 the scourge of the tongue *and I know it not* i e I am innocent

Ver 16 *decent* Literally crookedness that is, 'intentional distortion of the truth

Ver 17 *darling* Cp § 69 xxii 20 and note *lions* Cp § 69 xlii 12 16 21

Ver 19 *wink with their eyes* i e in mockery

Ver 21 *saw it*, i e that the Psalmist was struck down with sickness

Ver 22 *Thou hast seen it* A quick transition If his enemies have seen his fall and rejoiced over it there is one even God who has seen their malicious exultation.

§ 71 *Pss lxi xxxviii*. See § 70 xxxv

§ 72 **Psalm xl.** (including lxx) *History* The golden age of the written Law before misunderstanding and misuse had obscured its spiritual meaning. The entire impossibility of fulfilling the service of the written Law has forced upon the Psalmist one of the lessons of the captivity that God is not a God who delighted in the blood of victims, but in the sacrifice of the will.

Structure Ps xl consists of two parts: a thanksgiving for a former deliverance (vv 1-15), and a prayer for fresh help (vv 14-21). The last strophe (vv 16-21) is complete in itself, and reappears as Ps lxx of the Psalter.

Ver 2 *put—mure* The allusion is to a dungeon similar to that in which Jeremiah was confined: see Jer xxxviii 6 'and in the dungeon there was no water but mire so Jeremiah sunk in the mire' Cp § 73 lxix 2.

Ver 3 *thanksgiving* The Psalmist had before been in trouble had prayed to God (ver 2) and been delivered (ver 3) and here the sentence *he put a new song* is followed by a quotation from the song of thanksgiving the words may have run thus:

Thanks be to our God!
see this ye people, and fear
and put your trust in Jehovah.

He then quotes in verses 5-7 the succeeding words of the thanksgiving.

Ver 8 *opened* I literally, had bored through his ears, i.e. made him who was deaf before, to hear. Cp Ruth iv 4 1 Sam ix 25 2 Sam vii 27 Is i 5. This means that God by His former dealings, had brought him to a clearer knowledge of His ways.

Ver 10 *I come with the roll of the book* Under the image of bringing the roll of the newly found law he expresses his approach to God with the sacrifice not of victims but of an obedient heart. Cp 1 Sam xv 22. The image accords well with the period to which the Psalm has been assigned. *roll* Cp Jer xxxvi 2 8.

for me i.e. prescribing for me the obedience which God requires.

Ver 17 This verse occurs again § 70 xxxv 4 where it has been inserted possibly from this Psalm.

§ 73 **Psalm lxx.** *History* See § 72 xl. Cp allusions to captivity in vv 34 36.

Ver 1 *soul* Here as in other passages where the context requires it *life* may be substituted for *soul*. Cp Jer iv 10 § 70 xxxv 4 § 74- cix 30 § 76 lxxi 9, where A.V. uses *soul* for *life* and 1 Sam xix 11 Job ii 6 where *life* is admitted.

Ver 4 *bones* There are two readings here: 1. They that would destroy me being mine enemies wrongfully are mighty. 2. They that are my wrongful enemies are more numerous than my bones. The 2nd has been adopted retaining the Prayer Book expression *that they would destroy me guiltless*. The number of the human bones was a familiar thought to this Psalmist, cp § 78 xxxiv 20 § 70 xxxv 10 § 29 li 8.

Ver 5 *pay them that I never took* i.e. under false accusation he is compelled to make restitution for robberies of which he is guiltless. Cp § 70 xxxv 11.

Ver 12 *gate* the place of public resort. Cp Gen xix 1 EŁ XXXI
26 2 Sam iii 27 Jcr LVI 19

Ver 13 *acceptable* time \ e the time of God's good pleasure

Ver 14 *truth* 1 e faithful fulfilment.

Ver 16 *pit* Cp ver 2 'deep mire, and § 72 xl 2, 'out of the horrible pit out of the mire and clay and note

Ver 22 *they gave me* 1 e when I looked for sympathy I found mockery
gall By this word the A V denotes some bitter and poisonous herb which cannot be exactly identified in Hos x 4 the same word is translated hemlock

Ver 23 *table* Cp Is vi 5 He prays that his persecutors may be ruined by their luxury the thought of which appears suggested by his own want (ver 22)

Ver 29 *boal of the living* 1 e from the register or civil list in which the names of citizens are enrolled Cp Ezek xiii 9 Ezra ii 62 EŁ XXXII 32

§ 74 Psalm cix. *History* The darkest hour of the captivity marked (1) by the animosity of renegade Israelites and (2) by an increasing vindictiveness in the sufferers from their persecution

Ver 1 *God of my praise* 1 e the receiver of my praise

Ver 3 *my* 1 e a part contrary to me

Ver 5 *him* 1 e his special enemy *an adversary* 1 e accuser who had the right hand assigned to him so that all his suggestions might be heard See Zech iii 1 In ver 30 the constant readiness of God to help is expressed by His standing at the right hand of the helpless

Ver 6 *prayer be turned into sin* 1 e his prayer for mercy shall only aggravate his guilt and increase his condemnation Cp Prov xxviii 9 'his prayer shall be abomination

Ver 9 *bread—homes* 1 e let their night be spent in ruins and their days in begging their bread

Ver 10 *stranger* Cp Is v 17 the waste places of the fat ones shall strangers eat

Ver 17 *cursing—oil into his bones* The curse upon him penetrates his being through and through the cursing which he wore to poison the lives of others now poisons his own

Ver 22 *that departeth* literally, when it departeth The Psalmist is compared to a shadow which is on the point to fade away Cp § 79 cii 11 § 142 cxliv 4 and § 34 xc 4 note *grasshopper* 1 e locust *driven away* by the wind Cp Joel ii 20 I will remove far off from you the northern army (1 e the locusts) and will drive him away (1 e by the wind) Job xxxix 20 Nahum iii 17 Thy crowned are as the locusts and thy captains as the great grasshoppers which camp in the hedges in the cold day, but when the sun ariseth they flee away

Vv 27—30 The idea of the fall of the wicked suggests that of the rise of the good hence the Psalm closes in peace

Ver 30 *judge his life* 1 e oppress him by unjust judgment on a capital charge

§ 75 *Psalm 11 History* The rise of a law higher than the law of outward ritual consequent on the fall of the Temple (vv 18 19) The immediate occasion is the commission of a great crime by the Psalmist a 'blood guiltiness' which required not only to be expiated by the hyssop of the ceremonial law but by a spiritual purification of the heart Contrast the subtle analysis of thought in this Psalm with the simplicity which marks the outburst of David's feelings on a similar occasion (§ 13 xxxii)

Ver 4 *against Thee—judge* I think only of my sin in relation to God, and the alienation from Him which it has brought as its punishment I see why I have been allowed to sin in order that God's righteousness may be made clear by his performing the highest act of judgment viz by passing such a sentence as will lead to the reformation of the offender *against Thee* It appears from vv 2 14 that the Psalmist has been guilty of some crime against a particular man In what sense then can he say that he has sinned only against God? The Psalmist looks beyond the actual crime to the cause from which it sprung his own sinful nature So far does the cause outweigh the act in importance, that he loses sight of the offence against man Some recompence or some ceremonial purification may restore him to his place among his fellow men, but his estrangement from God will last as long as its cause remains that is till the sinner honestly acknowledges his sinfulness and renews his relation with his God Cp § 71 xxxviii 18 Isaiah lx 12 Amos v 21 *that, i.e.* in order that It is at first sight difficult to suppose it to be meant that God for his own good purposes intended that the Psalmist should sin But the idea is not uncommon in the Old Testament to the Jews God was the ruler by whose fiat each event took place without His consent Satan could not tempt Job (cp Job 1 12) without Him the heart of Pharaoh could not be hardened to refuse to let the children of Israel go (cp Ex iv 21) or that of Sihon to oppose their march (cp Deut. 11 30) It is in this view the Psalmist could say that God made him to sin The result of the Psalmist's sin has been his discernment of the righteousness of God he describes the result as if it had really been God's aim in letting him sin *sentence i.e.* the judicial sentence of alienation from God which was the punishment of his sin This sentence was not delivered outwardly by the mouth of a prophet but inwardly by the voice of conscience speaking to him in his own heart *clear* God as a judge is regarded as an officer under account His judgment in this case will be *clear* from all imputation of injustice

Ver 5 *behold* This verse expresses the truth that in every human being there exists through the very conditions of his nature an hereditary germ of future sin Cp Job xiv 4 'Who can bring a clean thing out of an unclean? not one Cp Job v 6 7

Ver 6 *secretly* i.e. in the hidden chambers of the heart.

Ver 7 *hyssop* According to Num xix 16 17 18 in the case of uncleanness from touching a dead body hyssop was to be dipped in water containing the ashes of the red heifer and sprinkled over the unclean person If the Psalmist had been guilty of murder (cp ver 14) such lustration would have been required by the law hence its metaphorical use here would be appropriate *snow* Cp Is 1 18

Ver 8 *bones—broken* metaphorically for a contrite heart' (ver 17) Cp § 26 vi 2 heal me for my bones are vexed my soul also is sore troubled

Ver 12 *free*, i e freely imparting its gifts cp glossary 'free

Ver 14 *blood guiltiness* perhaps alluding to the special sin which gave occasion to the Psalm

Ver 17 *The sacrifice—spirit* Cp § 15 iv 5

Ver 18 The connexion between the last two verses and the rest of the Psalm is not obvious. As we have seen from § 72 xl 8 9 § 73 lxix 31 32 the idea, that the outward act can be dispensed with so long as the will be there is not strange to this time but why then does the Psalmist recur to the thought of ceremonial sacrifice? Because he yields to the force of circumstances and submits to the fact that he cannot offer his thanksgiving publicly in these troublous times yet when Sion shall have been restored he will not abuse the law of liberty by neglecting to join his private gratitude to the public thanksgiving

Ver 19 *of righteousness* i e a sacrifice rightly and duly performed

§ 76 Psalm lxxi. *History* The close of the exile's life (vv 8 16)

Vv 1 2 These verses are taken with slight alteration from § 57 lxxi

1—3

Ver 5 *womb* Cp § 69 xlii 9 10

Ver 6 *monster* i e prodigy So unnatural and incredible have been his sufferings that he is looked on as such. See Glossary

Ver 8 *cast* Cp § 75 li 11

Ver 14 *I will come with* i e will bring into the Temple as an offering to Thee the praise of Thy deeds Cp § 72 xl 9 10 'then said I, lo I come with the roll of the book that is written for me and note

Ver 17 He vows (ver 20) by the two attributes of God which can aid him in his present distress viz His righteousness and greatness that in expectation of deliverance he will ever praise God

Ver 18 *us* i e the Psalmist and his people at this time the individuality of the Psalmist is becoming more and more merged in the common nationality

§§ 77, 78 Psalms xxv, xxxiv *Structure* Didactic psalms marked by a peculiar alphabetical arrangement See § 77 xxv 7 note

§ 77 Psalm xxv

Ver 7 In the alphabetical arrangement of the original no verse begins with the sixth letter of the Hebrew alphabet but the full number of twenty-two verses usual to alphabetical psalms is made up by the repetition of the 17th letter at the beginning of the last verse. This peculiarity has been imitated here to keep up the similarity of structure between this and the 34th Psalm Cp note on the alphabetical structure p 208

Ver 8 *judgment* i e maintains their case before the judge *His way* i e His government by which he helps the oppressed and punishes the oppressor

Ver 16 *at large* Cp § 13 xviii 19

§ 78 **Psalm xxiiv** *Structure* see § 77 xlv ver 7 note

Ver 6 *the poor* 1 e the Psalmist

Ver 7 *angel* 1 e the angelic host encompassing them as a guard Cp § 117 xci 11

§ 79 **Psalm cii** *History* Jerusalem deserted and in ruins (cp Lam iv 1 2) the Jews awaken to thoughts of a restored nationality

The prayer The superscription of this Psalm differs in style from that of any other and may best be compared with Hab iii 1 See Appendix B It seems to be written by the Psalmist himself and is therefore included in the Psalm.

Ver 4 *so that I forget to eat* His sorrow is so great that he cannot eat Cp 1 Sam i 7 2 Sam xii 17 21

Ver 5 *cleave* For this sign of extreme emaciation cp Job xix 20 My bone cleaveth to my skin and to my flesh and Lam iv 8 Their visage is blacker than a coal they are not known in the streets their skin cleaveth to their bones it is withered it is become like a stick

Ver 6 *pelican—owl* These birds are frequently used by the Hebrews to convey the idea of loneliness and desolation Cp Job xxx 29 I am a brother to jackals and a companion to owls The owl is called in Arabic the mother of ruins

Ver 8 *curse*, 1 e use my name as a proverb in their oaths Cp Is lxi 15 Num i 21 Zech viii 13 Jer xxix 22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon saying The Lord make thee like Zedekiah and like Ahab whom the king of Babylon roasted in the fire

Ver 9 *ashes—bread* a hyperbolical form of expression for affliction is my daily portion For similar expressions cp Is xlv 20 Lam iii 15 16 He hath filled me with bitterness he hath made me drunken with wormwood He hath also broken my teeth with gravel stones he hath covered me with ashes

Ver 10 *cast me away* The metaphor is the same as in Is xxxii 17 18 the Psalmist is lifted up on high and then tossed away like a ball

Ver 11 *shadow that declineth* Cp § 74 cix 22 and note Here the allusion is to the rapidity with which shadows lengthen and disappear at the close of day

Ver 15 *heathen—kings of the earth* For the amplification of this hope which was intensified after the captivity see Zech xiv 9 16 and § 63. lxxii note

Ver 18 *this* 1 e the quotation of the thanksgiving contained in the two preceding verses

Ver 20 *children appointed unto death* literally children of death 1 e the dying

Ver 23 *journey* 1 e the journey of life

§ 80 **Psalm lxxviii** *History* The riddle of the captivity Why does God allow the wicked to be so prosperous the righteous to be so persecuted? The Psalmist, while he trusts that the wrongs of the righteous will be redressed, feels also that even for the present the blessing of communion with God is higher than any earthly happiness

Vv 4 5 *how they are in no pain* The abrupt change of tense may be explained by supposing the Psalmist to be quoting the actual words of a previous Psalm, according to a common usage of this period Cp § 72 xl 5

Ver 6 *their neck is encompassed with pride* as with a necklace so A V compasseth them about as a chain Cp also Is iii 16 *raiment* Cp § 74. cix 17, 18

Ver 7 *fatness of heart* Cp § 64 xvii 20 This very luxury and prosperity breed the proud thoughts of vv 8 9

Vv 8 9 *from on high—heaven* The heathen tyrants give their commands to the world as if they were the gods of it Compare the magnificent vision of the fall of Babylon Is xiv 12 13 14 How art thou fallen from heaven O Lucifer son of the morning! thou hast said in thine heart I will ascend into heaven I will exalt my throne above the stars of God I will sit also in the mount of the congregation in the sides of the north (cp note on § 36 xlviii 2) I will ascend above the heights of the clouds I will be like the Most High *tongue* i e their proud proclamations

Ver 10 *Therefore* i e by letting the heathen remain unchecked in their prosperity *fall His people unto them* or more exactly God alloweth His people to be led into some temptation *they drink their fill of the cup* i e of the cup of treachery to God cp *Christian Year* and Sunday after Epiphany

Such is the world's gay gansh feast
in her first charming bowl
infusing all that fires the breast
and cheats the unstable soul

Literally, they drink water in full (measure) God's people tempted by the offer of the prosperity which the godless vaunt as the reward of apostasy, drunk in the dangerous doctrines as eagerly as a thirsty traveller would drink water from a well Cp Job xv 16 'drinketh iniquity like water, and Prov iv 17 xxvi 6

Vv 11—13 *Then have I* Here the speech of those who are tempted to fall away unto the wicked introduced by the words *say they* (ver 11) is made more dramatic by being put into the mouth of one of them The temptation of the still faithful Israelite depicted in these graphic words lies in this thought—that he has subjected himself to the discipline of God's law in vain if blessings are thus showered on the head of the apostate

Ver 14 *I should have betrayed* i e by not upholding the faith of a true Israelite and thereby adding to the temptations of the remnant of the faithful

Ver 16 *until I wept* i e until I was admitted unto the secret counsels of God's dealings and learnt that the heathen are only raised to such prosperity that the example of their trial fall may strike more terror into the world

Ver 19 *dream* Cp § 34 xc 5 and Job vi 8 9 'He shall fly away as a dream and shall not be found yea he shall be chased away as a vision of the night the eye also which saw him shall see him no more neither shall his place any more behold him *at Thy presence* i e when Thou arisest in judgment

Ver 20 *was grieved* 1 e at the prosperity of the wicked

Ver 21 *foolish* Cp § 66 xliv Man in his glory so he have no understanding is like unto the beasts that per^h lack of understanding being equivalent to unfaithfulness to God

§ 81 Psalm lxxvii *History* The despair at the length of the captivity is dissipated by the thought that the same God who delivered Israel from Egypt of yore can also redeem him from the land of Babylon now Cp § 80 *History*

Structure This Psalm has two parts The first part consisting of the first 12 verses is mainly composed of quotations from a former psalm which depicted a struggle between despair and hope in a night of anguish and described how relief came from remembering God's deliverances in the past The 2nd 4th and 5th verses describe the feelings of the Psalmist at the time of composing this former Psalm the first part thus forms a preface to the 2nd (vv 13—20) which is a hymn of triumph springing from the words 'my talking shall be of Thy doings'

Ver 2 *I stretched out mine hand* 1 e in entreaty to God Cp § 119 xlv 21, 'if we have forgotten the name of our God and holden up our hands to any strange god' Afo § 58 lxxxviii 9 Job xi 13 Lam ii 18 19 Exod xvii 10

Ver 3 *when I think upon God* 1 e upon His dealings as yet unmettleable Cp § 80 lxxiii

Ver 4 *Thou didst hold fast mine eyelids,* 1 e I could not close them in sleep so perplexed was I

Ver 10 *This is my affliction even during the years of the right hand* 1 e this my suffering lasts notwithstanding that Jehovah still rules the world This reminds him of the deeds of Jehovah in the time of old and gives him hope of a second Exodus a glorious march across the desert which now divides him from his home

Ver 15 *Joseph* as the father of Ephraim and Manasseh, is the representative of the Northern kingdom Ephraim is used in the prophets in the same way as being the most powerful tribe of the Northern kingdom

Vv 16—18 For the description of God's deliverance under the figure of a thunderstorm compare the song of Deborah (Judges v 4 Appendix C) § 114. lxxvii 7, 8, and § 12 xviii

Ver 19 *footsteps were not known* 1 e because the waters closed again upon the path, by which He led them through the Red sea

§ 82 Psalm xciv *History* The Captivity An appeal to God who chasteneth the nations not to reject His people for ever but to arise as judge of the world by taking vengeance on the oppressor and to redress the wrongs, under which the Psalmist labours

Ver 13 *pit,* 1 e a pitfall to catch them, a common metaphor for retribution taken from hunting Cp Ezek xix 4 the lion was taken in their pit and 8

Ver 30 *throne of iniquity* an unrighteous judgment seat where decisions are regulated by the code of malice, which seeks only the misery of others

§83 *Psalm lxxxii. History* A vision of judgment in the Captivity. The Prophet appeals to God to judge the princes who are oppressing Israel and claiming to be the gods of the world. The hope of the conversion of the heathen is one of the new features of the time (ver 8 note). This Psalm must be closely compared with the words of the contemporary prophet Ezekiel (xxviii 2-10).

Son of man say unto the prince of Tyrus. Thus saith the Lord God. Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God in the midst of the seas; yet thou art a man and not God, though thou set thine heart as the heart of God, behold therefore I will bring strangers upon thee, the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness; they shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man and no god in the hand of him that slayeth thee; thou shalt die the deaths of the uncircumcised by the hand of strangers, for I have spoken it, saith the Lord God. Cp also ib vv 14, 25, 26, xxvi 3, 15-18.

Ver 1 *in the congregation of princes*. Cp the mighty in the Authorised Version more literally in God's assembly, i.e. either the assembly that God holds or the assembly of gods, by gods or *princes* are meant the heathen princes or rulers who oppress the Israelites in their captivity. Cp ver 8 and §53 lviii notes. *He giveth judgment*. For a similar picture, cp Is iii 13-15. The Lord standeth up to plead and standeth to judge the people; the Lord will enter into judgment with the ancients of His people and the princes thereof: what mean ye that ye beat My people to pieces and grind the faces of the poor? saith the Lord God of hosts.

Ver 2 *accept the persons*. Cp Deut i 17, Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man. So to express the impartiality of Divine justice it is said that God accepteth no man's person.

Ver 5 *foundations*, i.e. of social order. Cp § 1 xi 3, note. The per version of justice produces anarchy in the state.

Ver 6 *I said ye are gods*. For the meaning of this title cp § 16 ii 7 note for similar false assumptions cp the description of the courtiers of Darius the Mede (Dan v) and the title of *Divus*, which the Roman emperors arrogated to themselves. As justice was the highest virtue in the ancient world, judges were looked upon as the very oracles and expounders of God's will. The office of judge was the function which Moses specially reserved to himself, and which he only allowed to be exercised by others as his delegates, when its duties finally outran his powers, as early as Exodus a judge was nearly synonymous with a prince (Ex. ii 14 Num. xvi 23) and before the establishment of the monarchy this was the only royal function which was assigned to any earthly ruler. Hence to the Israelitish mind a peculiar sanctity was always attached to the office.

Ver 8 *all heathen*. The relation of the God of Israel to the heathen, the fact that He was Lord over all the peoples of the earth, was one of the lessons of the captivity, the greatest of the new truths, which the Psalmists and Prophets of this period were constantly teaching the most exclusive of all nations.

§84 **Psalm xlv or lvi** The Captivity (ver 11) See §83 *History* The prophet's tone is more hopeful perhaps Babylon is already tottering to its fall For a similar prophetic utterance *Ap Is* xxi 2 6, 8, 9 A grievous vision is declared unto me the treacherous dealer dealeth treacherously and the spoiler spoileth Go up O Elam besiege O Media for thus hath the Lord said unto me 'Go set a watchman let him declare what he seeth And he cried Behold here cometh a horseman and a couple of horsemen And he answered and said Babylon is fallen, is fallen and all the graven images of her gods He hath broken unto the ground'

Structure The 14th and 53rd are different versions of one and the same Psalm Between the 4th and 5th verses the Prayer Book Version following the Vulgate and a MS of LXX inserts the following three verses, which are not found in the Authorised Version Their throat is an open sepulchre, with their tongues do they deceive the poison of asps is under their lips their mouth is full of cursing (or perjury) and deceit their feet are swift to shed blood Destruction and unhappiness is in their ways and the way of peace do they not know There is no fear of God before their eyes The fact of these three verses which are really a cento from various Psalms following immediately upon the quotations of the 3rd and 4th verses in the Epistle to the Romans (iii 13-18) led the copyist into the belief that it was a continuous quotation, and he consequently inserted the three verses in the MS of the Psalm

Ver 1 *the fool* As righteousness was equivalent to blessedness (cp §25 xxiii 3, note) so wisdom or understanding was synonymous with godliness and virtue cp vv 2 3 The *fool* or vile person is defined (*Is* xxxii 6) as one who worketh iniquity and uttereth error against Jehovah The heathen as idolaters were specially thus designated, cp *Deut* xxxii 21 I will provoke them to anger with a foolish nation and *Wisd* 1 3

Ver 3 *the children of men* i.e. the heathen as distinguished from the chosen people of God

Ver 8 (5) *eating up My people as it were bread* Cp *Jer* 1 17 Israel is a scattered sheep the lions have driven him away first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones And *Micah* iii 3 Hear ye princes of the house of Jacob

Is it not for you to know judgment? who eat the flesh of My people and flay their skin from off them and they break their bones and chop them in pieces as for the pot, and as flesh within the caldron

Ver 9 (6) *that was no fear*, i.e. was no mere fear but a stern reality a forcible picture of the sudden destruction which would be brought by God on their present oppressors as on Assyria of old It marks the deep impression made on the mind of the nation by the catastrophe of the great army of Sennacherib This is the version of the 53rd Psalm the 14th has,

then were they afraid with a fear

that God was in the generation of the righteous¹

they took counsel against the poor, but ye shall see that it is vain for Jehovah is his refuge!

Ver 10 (7) *poor* i.e. the afflicted people of Israel

§§85-108 *History* The fourteen Psalms which begin with the 120th and end with the 134th (omitting the 132nd) appear to form a smaller

Psalter by themselves. They are called the songs of the goings up, i.e. of the goings up from captivity in fact they are pilgrim odes

§ 85 **Psalm cxx.** *History* The pilgrim passing through the desert from Babylon to his home in Palestine is beset by savage tribes (ver 5) who have no reverence for the sanctity of a treaty

Ver 2 *deliver my soul*, i.e. save my life from the treachery of these Bedouin tribes

Ver 3 *give or do unto thee* Cp the formula of cursing, 'God do so to thee and more also' 1 Sam iii 17

Ver 4 The *arrows* are often interpreted as the reward of the false tongue, but cp § 52 lvii 5 whose teeth are spears and arrows and their tongue a sharp sword and § 54. lix 7 swords are in their lips where swords and arrows are the types of the tongue of a foe Cp also Jer ix 8 *hot burning coals*, in the Authorised Version coals of juniper more correctly, of broom Burchardt the Syrian traveller, mentions that the root of the broom was used for fires in the desert and retained its heat for a considerable time The *tongue* is spoken of as a fire in James iii 6

Ver 5 *Meshech and Kedar* two tribes mentioned as being far from Jerusalem, and on account of their remoteness considered types of barbarism *Meshech*, the Moschi of Herodotus a tribe in the extreme North (dwelling on the skirts of the Caucasus) and so contrasted with *Kedar* or Arabia (Is xxi 13 16) on the South as if they were the Scylla and Charybdis of a passage through the desert. *Meshech* appears as an ally of Magog i.e. of the Scythian hordes, in Ezekiel xxxviii 2 See Gen x 2

§ 86, **Psalm cxxi.** *History* A Pilgrim Ode A prayer for safe conduct through the desert For the answer to the prayer compare the description of the power of God carrying all Israel safely through the perils of their return in Is xl 10 xi 30 31

Ver 1 *hills* i.e. of Palestine The exile is yearning for the mountains of Israel cp Nahum i 15, and Ezek vi 3 xxxiv 13 xxxvi 4 *whence cometh* The thought in these lines is I long for my native hills Who will guide me to them? God Cp § 3 xxiv 8 10

Ver 3 4. *keepeth thee* i.e. as the sentinel of the nightly encampment

Ver 5 *shelter* (or shade) against the rays of the sun Compare abide under the shadow of the Almighty § 17 xci 1, where the idea is expanded (1-14)

Ver 6 *the moon* The idea of the baneful influence of the moon is common in the East

Ver 8 *going out—coming in* A common expression in the Bible for the whole daily life

§ 87 **Psalm cxxiii.** *History* A sigh of the exiles for their return they are waiting in patience for the summons of the Almighty

Ver 1 *look unto the hand* i.e. as slaves wait for their master's hand to beckon them The expression is especially appropriate in the mouth of one working among the slave owners of Babylon

Ver 4 *wealthy* more exactly those that are at ease (A V)

§88 ~~Psalm cxxx~~ *History* A Pilgrim Ode The exile longeth for the sun of Jehovah's mercy to rise and chase away the dark night of captivity (vv 7-8)

Ver 4 This is a time when the *fear* of God will be better promoted by an exhibition of His gentler attributes of loving *mercy* and faithfulness than by a further revelation of His power

Ver 5 *His word* i.e. His promise of blessing and deliverance Cp § 51 lvi 5, 10

Ver 6 *more* i.e. more eagerly than the sentinel waiteth for the dawn of day which is to free him from his wearisome post

Ver 8 *from* the penalty of the *sins* of their prosperity, for which they are now suffering retribution in their exile Cp Jer ix 13-16

§89 ~~Psalm cxxx~~ *History* A Pilgrim Ode describing the unruffled calm of an exile who trusts in God

Ver 2 *I do not exercise myself in great matters* I speak only of the simple duty of submission to God's will I do not indulge in restless thoughts or visions of a great deliverance Cp Jer xli 5

Ver 3 *refrain* literally level The storm of passion is lulled to rest a *weaned child* As the child that is fully weaned rests quietly on its mother's bosom without yearning any longer for the breast so the Psalmist's soul rests *within* him (or upon him) weaned from passionate longing and acquiescing in the dispensation of God The difficulty lies in the words *within me* which to make the comparison accurate should be translated on me, as though a man's soul were resting on his arms, like a child on the breast of its mother

PERIOD IV §§90-129 *Psalms from the Time of the rebuilding of the Temple*

§§90-129 *History* The destruction of Babylon by Cyrus freed Israel from the thralldom of the Chaldeans. In the following Psalms we see the results of the captivity which may be thus briefly epitomized.

The nation once careless of the law were becoming worshippers of its very letter once tempted by idolatry they now treated it with scorn. Once below the teaching of sacrifices they had now risen to spiritual worship through prayer once rigorously exclusive they now saw their ideal in the king who should enrol all the world as citizens of a spiritual Jerusalem. The future duty of the nation was to make themselves ready for his advent.

§90 *Psalms cxxiv History* A Pilgrim Ode. The rule of Babylon had been broken by Cyrus and the captives were freed from the meshes of the net which had so long kept them struggling in its toils (ver 6).

Ver 2 *swallowed* Cp §43 lv 16 Prov 1 12 Compare the fate of the company of Korah as described in Num xvi 32 33.

Ver 3 *waters* i.e. enemies. The picture of a swollen mountain torrent sweeping all before it is frequently used to describe the sudden and overwhelming attack of enemies. So in Is viii 7 it is used of the Assyrian invasion. Cp also §142 cxliv 7 §12 lviii 16.

§91 *Psalms cxxix History* An outburst of joy at deliverance from captivity.

Vv 3 6, 7 *ploughers grass mowers* for the frequency of agricultural images compare the prophet Amos.

Ver 3 *back* Cp Is 1 6 I gave my back to the smiters. Ib li 23.

They that afflict thee have said to thy soul Bow down that we may go over and thou hast laid thy body as the ground and as the street, to them that went over.

Ver 4 *harness* More exactly 'cut the traces. As when the cords which bind the oxen to the plough are broken, the plougher can no more furrow the earth so God has cut off from the tyrants the means of the exercise of their tyranny. Cp §90 cxxiv *History*.

Ver 6 *grass* from Is xxxvii 27. Therefore their inhabitants were of small power they were dismayed and confounded they were as the grass of the field and as the green herb as the grass of the housetops, and as the corn blasted before it be grown up.

Ver 8 *Jehovah prosper you* Cp the greeting of Boaz to his reapers Ruth ii 4.

§§92, 93 *Psalms cxxv, cxxvi. History* The new community had been established in Jerusalem by Zerubbabel (caxv 1 9) but the rebuilding of the temple was at a standstill from the heavy pressure of the Samaritans supported by Persian nobles. Inspired no doubt by the denunciations of the contemporary Prophets Haggai and Zechariah the Psalmist dispels the terrors of the despairing by his confident assurance of future victory (Ezra iv 4).

§ 92 Psalm cxxv

Ver 2 *stand about* Though to the traveller who faces Jerusalem the towers seem to stand out against the sky as if to be higher than the hills in the immediate neighbourhood yet to the worshipper in the Temple the Mount of Olives, which considerably overtops even the highest part of Mount Zion, might from the fact of its outlying portions bending round towards the city, naturally give the effect of *standing round about Jerusalem*. Like Rome the Holy City had its nearer and more remote barriers of protecting hills as Rome had its Janiculum hard by and its Apennine and Alban mountains in the distance so Jerusalem had its Olivet hard by and on the outposts of its plain Mizpeh Gibeon and Ramah and the ridge which divides it from Beth-lehem. These hills act as a shelter and must be surmounted before the traveller can see or the invader attack the Holy City and the distant line of Moab would always seem to rise as a wall against invaders from the remote East (From Stanley's *Sinai and Palestine* 3rd Edit pp 174 175.)

so *standeth Jehovah round about His people* Cp Zech 11 4, 5 Jerusalem shall be inhabited as towns without walls for I saith the Lord will be unto her a wall of fire round about

Ver 3 *rest upon* 1 e the heathen shall not always lay his hand so heavily upon the promised land (the lot of the true Israelite) lest the people be tempted by prolonged adversity to leave the true religion

Ver 5 *crooked ways* 1 e let those who are Israelites by birth but renegades at heart be swept away with the evildoers 1 e the heathen foe to whose camp they really belong

§ 93 Psalm cxxvi. History

A contrast between the man's dangers of the present with the unclouded joy of the first years after the return from captivity

Ver 1 *captivity* 1 e captives Cp Jer xxx 17—19 Because they called thee an outcast saying 'This is Sion whom no man seeketh after' thus saith Jehovah Behold I will bring again the captivity of Jacob's tents and have mercy on his dwellingplaces and the city shall be builded upon her own heap and the palace shall remain after the manner thereof and out of them shall proceed thanksgiving and the voice of them that make merry' *dream* 1 e we could not believe our senses for joy we seemed to be dreaming

Vv 1 2 3 4 *then—then—then—then* 1 e at the time of the return which is contrasted with their present time of danger

Ver 5 *rivers in the south*, so Job compares his false friends to the stream of brooks which when it is hot are consumed out of their place they go to nothing and perish (Job vi 15 17 18)

Ver 6 *sow in tears* Sion though now built in tears shall have a glorious future The new colonists seem to have experienced the literal meaning of the words in the alternations of drought and plenty cp the words of the contemporary prophet Haggai (1 10 11 11 19) as also § 113 lxvii 6 § 126 lxxxv 12

Ver 7 *he that now sheaves with him* more exactly going he shall go and weep bearing a load of seed coming he shall come and sing bearing his sheaves with him.

§ 94 **Psalm cxxvii** *History* The re-peopleing of Jerusalem. The people are rebuked for rebuilding their own homes before they restored the Temple of the Lord (Haggai i 4-9).

Ver 3 *blesseth*, i e by watching over them Himself. The things which are to others the fruits of anxious toil come to those who cast their care on God as things in a dream without forethought or expectation on their part. Cp Prov x 22. The blessing of the Lord it maketh rich and He addeth no sorrow with it.

Ver 5 *arrows—quiver* an image especially appropriate when the immediate need was of men to defend the walls (Ezra iv 4). So *arrows* are called in Lam iii 13 the sons of the quiver. *the sons of our youth* i e those that would soon be grown up in time to protect the city walls.

Ver 6 *gate* Cp Gen xxii 17 thy seed shall possess the gate of his enemies and xxiv 60 be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

§ 95 **Psalm cxxviii** See § 94.

Ver 2 *shall eat the labour of thine hands*, perhaps a reference to the inroads of Samaritan foes who often carried away the harvest the hard earned fruits of toil.

§ 96 **Psalm cxxxiii** *History* An appeal to the tribes now colonizing Canaan to recognize the pre eminent sanctuary of the hill of Zion as the seat of their national worship (cp § 36 xlviii 2 § 114 lxxviii 18).

Ver 1 *dwell together* i e be gathered together again from their dispersion & captivity. Cp Jer xxxi 10 'Hear the word of Jehovah O ye nations and declare it in the isles afar off and say He that scattered Israel will gather him and keep him as a shepherd does his flock.' The blessings of unity are compared (1) to the all pervading fragrance of holy oil, and (2) to the moisture that is borne from the snow capped Hermon and falls in refreshing drops on the dry southern hills of Judah. The thought of the High Priest suggests the idea of the Temple and this naturally passes into the thought of the Holy Hill while the earthly dew of Hermon passes into the heavenly blessing of Zion. The verse shews the mutual dependence of North and South.

Ver 2 *ointment* cp Ex xxix 7.

Ver 4 *life for evermore*. Contrast the blessing here promised with the threat contained in Jer xxxi 36 'If those ordinances depart from before me, then the seed of Israel also shall cease from being a nation before me for ever.'

§ 97 **Psalm cxxxiv** *History* A Temple-hymn. For the efforts made to re establish something like the old Temple worship before the new Temple was built see the accounts of Jeshua and Zerubbabel (Ezra iii 6-8 g).

Ver 2 *by night* the priests lodged round about the House of God and some were employed day and night. Cp 1 Chron ix 27, 34. The lamps were kept burning all night. Ex xxvii. 20-21.

Ver 3 *to the sanctuary* or rather to the mercy seat (§ 56 lxxviii 2).

Ver 4 *thee* i.e. the Psalmist himself for he represents the priests as pronouncing a blessing on the congregation in answer to their previous appeal in vv 1-3

§ 98 Psalm cxxii *History* A blessing on a party of pilgrims

Vv 1, 8 9 *I*, the speaker is apparently an aged exile himself unequal to a journey across the desert

Ver 3 *compact* The deep ravines which separate Jerusalem from the rocky plateau of which it forms a part are a rare feature in the scenery of the Holy Land. Something of the same effect is produced by the vast rents surrounding Granada on the table lands which crown the summits of the Spanish mountains. But in Palestine Jerusalem alone is so entrenched and from this cause derives in great measure her early strength (2 Sam v 6 Josh xv 63) and subsequent greatness. The deep depressions which thus secured the city, must like the Jordan valley to the whole country have always acted as its natural defence but they also determined its natural boundaries. The city wherever else it spread could never overleap the valley of the Kedron or of Hinnom. The expression of *compactness* was still more appropriate to the original city if as seems probable the valley of Tyropœon formed in earlier times a fosse within a fosse shutting in Sion and Moriah into one compact mass not more than half a mile in breadth (Stanley *Sinar and Palestine* 3rd edition, pp 172 173)

Ver 4 *went up* In allusion to the law requiring all males to attend the three great feasts Ex xiii 17 xxxiv 23 Deut xvi 16

Ver 5 *house of David* an allusion especially appropriate at a time when Zerubbabel, a descendant of David, was the Tirshatha at Jerusalem Cp Ezra ii 1 63

Vv 6, 7 *peace—prosperous peace—plenteousness* the alliteration in these verses represents the play on the meaning of Jerusalem as a peaceful possession

Ver 9 *seek to do thee good* i.e. win a blessing for thee by my prayers

§ 99 Psalm lxxxvii *History* The foundation of the new temple by Zerubbabel (Ezra iii 10). The hope of the comprehension of the heathen is the great lesson which the Jews learnt by their connection with the captivity. This is the ruling idea of the Psalm. Of every man be he Egyptian, Chaldean, Philistine, Tyrian or Ethiopian it shall be said 'he was born in Sion' if only he be a worshipper of Jehovah. In the words of the contemporary prophet (Zech viii 22 23), many and strong nations would come to seek the Lord of Hosts in Jerusalem and to pray before the Lord: men of all languages of the world would take hold of the skirt of him that was a Jew saying, we will go with you, for we have heard that God is with you.

Ver 1 The first verse stands simply. His founded (city) upon the holy hills cp Is xiv 32. The abruptness of the opening requires us to supply in words or in thought the commencement of the next verse.

Ver 2 *are spoken of thee* i.e. by the prophets and especially by Isaiah, cp ii 2-4 'The mountain of the Lord's house shall be established and all nations shall flow unto it.' xi 10 'There shall be a root of Jesse which shall stand for an ensign of the people to it shall the Gentiles seek so with

special reference to Ethiopia (xviii), Egypt (xix) Ph¹stia (xx) Tyre (xxiii) cp especially xix. 21-25, The Egyptians shall know the Lord in that day, and shall do sacrifice and oblation yea, they shall vow a vow unto the Lord and perform it Blessed be Egypt My people and Assyria the work of My hands and Israel Mine inheritance' The promises in some passages seem to be limited to the outcasts of Israel and the dispersed of Judah, in others to be more general

Ver 3 *Rahab*, literally the proud one i.e. Egypt a poetical name especially used where there is an allusion to Israel's escape out of the clutches of Egypt cp Job xxvi 12 'He divideth the sea with His power And smiteth through Rahab (A V 'the proud') Ib ix 13 the helpers of Rahab (A V the proud helpers) do stoop under Him Cp also Is li 9 § 124 lxxxix 10

Ver 4. *this man* i.e. each individual of all this innumerable multitude of nations shall have the rights of Jewish descent and be counted for sons of Abraham born in Jerusalem Cp note on ver 2 and vv 5 6

Ver 6 *Jehovah shall count* their names when He maketh the lists of citizens in His city cp Ezek xiii 9 they shall not be in the assembly of My people neither shall they be written in the house of Israel neither shall they enter into the land of Israel For the custom of keeping rolls of citizens cp Ezra ii 59 Neh vii 5

Ver 7 *singers also and dancers* A picture of the future glories of Zion when the *singers and dancers* of the world should no longer prostitute their talents to the services of profane or lascivious worship but raise their united voice to Jehovah in His Temple *fresh springs* i.e. the sources of all joys The change from the description of the actual services to the idea of the potential greatness of Zion is abrupt But the brevity of expression is so great that the meaning is necessarily obscure Another rendering with a slight alteration of the Hebrew punctuation is They both dance and sing all that dwell in thee

§ 100 Psalm cxxxvii. *History* The restoration under Zerubbabel The hopes of a revival of the ancient empire of David intensified the patriotic zeal of the nation This feeling vents itself on the Edomites who had joined the invading host of Nebuchadnezzar in that fatal day of Jerusalem and had received a portion of the land as a reward for their share in the destruction of the kingdom. Cp Stanley's *Jewish Church* ii pp 556 7 Contrast with the bitterness of this Psalm the comprehensive spirit of the last, § 99 lxxvii

Ver 5 *right hand* Cp 1 Kings xiii 4, § 37 lxxvi 5 *cunning* i.e. musical skill Cp Glossary

Ver 6 *to my joy* So A V prefer Jerusalem above my chief joy'

Ver 7 *Remember (against) the children of Edom the day of Jerusalem* i.e. requite them for their share in its destruction

Ver 8 *daughter of Babylon* The word *daughter* is used of cities in general which are thus personified Cp Is x 32 He shall shake his hand against the mount of the daughter of Zion the hill of Jerusalem *wastest with misery*, ambiguous either layest waste thus giving the justification of the following prayer for vengeance or wasting away i.e. doomed to destruction Babylon had been already conquered

Ver 9 *throweth them against the stones*, cp Hos x 14 (of Israel) all thy fulness shall be destroyed as Shalman spoiled Betharbel in the day of battle the mother was dashed to pieces upon her children'

§§ 101—104 *Psalms cxviii, cxxv, cvi, cxxxviii History* All these Psalms were composed after some great deliverance. The first two were designed for an elaborate Temple service and were probably sung at the great festivals celebrating the restoration of the Hebrews to their country under Zerubbabel (Ezra iii 4).

§ 101 *Psalm cxviii* Compare vv 5, 10^c—12, 22 and note with §§ 101—104 *History*

Ver 1 *O give—for ever* from Jer xxxiii 11 Praise the Lord of Hosts for the Lord is good and His mercy endureth for ever § 46 cxxxvi 1 O give thanks unto the Lord for He is gracious, and His mercy endureth for ever and § 133 cvi 1 we see that the form of praise in the first verse was a customary formula in the Temple services. Here it is to be thrice uttered by the Israelites and repeated by the proselytes here called those who fear Jehovah, as in § 69 xxii 23 where they that fear the Lord are distinguished from 'the seed of Israel and Jacob

Ver 9 *princes* Of the fickleness of princes the Israelites had had full experience in captivity see Ezra iv Cp § 148 cxlvi 3

Ver 12 *bees* cp Ex xxiii 28 I will send hornets before thee which shall drive out the Hivite etc

Ver 18 *Jehovah—death* Cp Jer x 24 25

Ver 19 *gates of righteousness* i.e. the gates of the Temple open only to the righteous Cp § 5 xv 1 2 and Is xxvi 2 Open ye the gates that the righteous nation may enter it i.e. the strong city of Judah

Ver 22 *stone which the builders refused* The meaning is that the despised nation of Israel whom the proud builders of Babel had discarded and would have destroyed is really the first stone and foundation of the kingdom of God Cp Is xxviii 16 Therefore thus saith the Lord God Be hold, I lay in Zion for a foundation a stone a tried stone a precious corner stone a sure foundation while in Jer li 26 it is said of Babylon striving for universal dominion, they shall not take of thee a stone for a corner nor a stone for a foundation For the expression cp Job xxxviii 6 for the thought contained in the verse see Zech iv 6—10

Ver 24 *day* i.e. a feast day celebrated in accordance with ancient custom

§ 102 *Psalm cxv History* See §§ 101—104 This psalm contains the great lesson of the Captivity The Jews had been hitherto prone to idolatry, but after their return they treated it with scorn

Ver 1 *mercy—truth, mercy* in delivering us from the heathen cp ver 2 *truth* in keeping the promises made to our forefathers Cp Glossary

Vv 16—18 *the earth hath He given to the children of men* that they may praise Him thereupon so will we for evermore

§ 103 Psalm cxvi *History* Cp §§ 101—104

Ver 3 is derived from § 12 xviii 4

Vv 7 8 9 are derived from § 51 lvi 13

Ver 10 *when I say* The meaning is this The afflictions I have endured have taught me the lesson of confidence in God and the folly of trusting to man When I exclaim I have been sore troubled but am already delivered my faith revives the remembrance of deliverance from past dangers makes me believe in deliverance from my present trouble *was* This word is emphatic his troubles are a thing of the past

Ver 12 The *cup* is a frequent metaphor for the portion allotted to man (1) of blessing as in § 61 xvi 6 § 25 xliii 5 (2) of adversity as in § 11 xi 7 § 38 lxxv 9 Here by a figure Jehovah is represented as a host offering a cup of blessing to His guest. The meaning is my best thank offering to God is cheerfully to accept the blessings which He bestows

Ver 13 *dear is the death of His saints* 1 e my deliverance from the jaws of death is a proof of the value God sets upon the lives of His saints Cp § 63 lxxi 14

Ver 14 *bonds* 1 e freed me from captivity

§ 104 Psalm cxxxviii. *History* For the hope of the conversion of heathen nations characteristic of the time of Zerubbabel, see Zech viii 20 23 and ix 7

Ver 1 *before God* 1 e before the mercy seat in the Holy Place the Temple Cp 2 Kings xiii 23

Ver 2 *word* 1 e fulfilment of promise *above all things* 1 e above all that we have heard of Thee hast Thou fulfilled Thy promise *God's Name* here as elsewhere means not only His titles but all that is known of Him by revelation and tradition

Ver 6 *lowly* Cp Is lvi 15 'Thus saith the High and Lofty One that inhabiteth eternity 'I dwell in the High and Holy place with him also that is of a contrite and humble spirit to revive the spirit of the humble and to revive the heart of the contrite ones

Ver 8 *despise—work* 1 e complete the good work of deliverance which thou hast begun

§ 105—112 Psalm xcii, xciii, xciv—c Psalms of joy composed after the return from captivity

§ 105 Psalm xcii

Ver 9 *oil* Cp § 41 cxli 6Ver 10 *this* is the old form of its See Glossary

§ 106 Psalm xciii. *History* The fury of the heathen quelled by the voice of Jehovah The fury of the heathen is represented under the figure of a stormy sea. Cp Jer xlii 7 8 where the fury of Egypt is represented as a flood

Ver 5 *voice* The imagery is from thunder As the thunder drowns the fury of the waves so the voice of God silences the tumults of the world Cp § 35 xlii 3

Ver 6 *testimonies* i.e. oracles commandments See Glossary
holiness becometh Thine House i.e. only the holy people (Israel) shall enter it, cp Joel iii 7 Then shall Jerusalem be holy and there shall no strangers pass through her any more

§ 107 Psalm xcvi *History* The triumph of Jehovah over the heathen The three new lessons learnt in captivity are here expressed 1 the great deliverance (vv 3-6) 2 the scorn of idols (ve 7), 3 the extension of view to countries beyond the sea (ver 1)

Ver 1 *isles* i.e. shores This expression is used (1) for the islands or shores of the Mediterranean (cp § 63 lxxii 10), (2) for the lands of the heathen generally as in the Psalms of this period and in the contemporary prophet (Is xl-lxx) In Ezek xxvii 15 it is used of the Persian gulf

Ver 3 *fire* i.e. lightning cp ver 4. For the picture see § 12 xvi 7-13

Ver 8 *judgments* i.e. on the heathen

§ 108 Psalm xcix An exhortation to praise Jehovah from the past experiences of His mercy and judgments

Ver 1 *cherubim* cp § 69 xxii ver 3 note *shake*, i.e. at the Theophany or manifestation of the Divine presence Cp § 12 xviii 7 8

Ver 4 *power* i.e. a power which is only used to execute the fiat of His justice

Ver 5 *footstool* cp Ezek xciii 7

Vv 6-8 The meaning must be gathered from the 8th verse God deigns to reveal Himself to His servants but even they may not transgress with impunity Thus Moses and Aaron were punished by exclusion from the holy land, and Samuel by the sorrow of his later years and by the apostasy of his sons (1 Sam viii 3) Cp God's revelation of Himself in Ex xxxiv 6 7 *priests* i.e. mediators cp Jer xv 1 though Moses and Samuel stood before me yet my mind could not be towards this people

§§ 109, 110 Psalms xcvi, xcvi *History* The most general thanksgivings in the Psalter praising Jehovah as the Deliverer of old, the present Ruler and the future Judge of the whole world

§ 109 Psalm xcvi Vv 5 6 These verses which break the structure of the Psalm were possibly added from another Psalm on account of their exact coincidence with the line of thought

Ver 12 *field be joyful—trees of the wood rejoice* The metaphor ver 12 is probably derived from Is lv 12 The mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands

§ 110 Psalm xcvi

Ver 3 *salvation*, i.e. deliverance from captivity

Ver 7 *shawm* a reed pipe See Glossary

§ 111 Psalm xcvi *History* The deliverance from the Babylonian captivity naturally recalls the memory of the Exodus from Egypt This subject is viewed under two aspects, (1) God's dealing with man (1st strophe),

and (2) man's dealing with God (2nd strophe) The Psalm is called the Invitatory Psalm because it was early used to *invite* the people to leave their work, and join in the worship of God

Ver 1 *salvation* cp §110Axcviii 3 note

Ver 8 *Meribah* Cp Ex xvii 7

Ver 9 *proved Me* i.e. tempted Me tested My forbearance *My works* i.e. the punishments I inflicted on them

Ver 11 *rest* i.e. the land of promise Cp Deut. xii. 9 'For ye are not as yet come to the rest and to the inheritance, which Jehovah your God giveth you

§112 Psalm c

Ver 4 *truth* i.e. fulfilment of promise

§113 Psalm lxxvii. *History* An expansion of the old blessing pronounced in Numbers vi 24 upon the children of Israel Like that blessing upon their ancestors it was probably delivered by a priest unlike it it looks far beyond the limits of Judaea and the immediate prosperity of the Hebrew nation Cp Haggai throughout

Ver 2 *way* i.e. Thy dealings with Thy people

§114 Psalm lxxviii *History* The second dedication of the Temple which had been rebuilt by Zerubbabel and Jeshua with the aid of the prophets Haggai and Zechariah (Ezra vi 15 16) The recent deliverance from captivity is celebrated in the song of triumph which forms the centre of the Psalm At such a time the thoughts of Israel were turned to the great times of the past the deliverance from captivity reminded them of the Exodus from Egypt and the victory of the Judges while the dedication of the Temple recalled the triumphal enthronement of the Ark under David The first words are taken from the chant of the Levites who carried the Ark in the wilderness (cp Num x 33) in the body of the Psalm there are constant allusions to the Song of Deborah (see translation in Appendix C) and the whole is full of quotations from other songs now lost

Ver 1 *arise* a quotation from Numbers x 33 *saturated* i.e. as the Egyptian host was when God looked upon it (Ex xiv 24)

Vv 4 7 8 Compare the procession of the Ark through the wilderness in Num x For the return from Babylon see Is xxv 11 3 the liberation from captivity is there alluded to in vv 5 6 *make a way* i.e. as pioneers for a royal progress

Ver 3 *habitation* i.e. in heaven

Vv 7-9 The meaning appears to be that the same God who rained Himself in storms on Sinai also revealed Himself in gracious rain preparing the promised land for the coming of the Israelites The words are of course taken from Judg v 4-6 30 For the celebration of victories by choruses of women see Ex xv 20 x Sam xviii 6 7 For the division of the spoil, Judg v 11 *that Sinai* i.e. Sinai yonder Deborah is pointing to the mountain

Ver 10 *poor* i.e. oppressed See Glossary

Vv 13 14 Probably a quotation from a song of victory The allusion is to the play of colour on the wings of a dove The meaning apparently is When we (the men of Israel) rest on the soot-pictures of Palestine after

war then are the wings of the dove illumined with gold as the fields are covered with sunshine still when Jehovah willeth to destroy kings to preserve His inheritance then doth He send hailstones and snow from heaven cp the battle of Bethhoron under Joshua [x 11] and Judg v 19 20 The rarity of snow in Palestine caused it to be regarded as an especial wonder Job xxxviii 22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail which I have reserved against the time of trouble against the day of battle and war? *Salmon* Possibly the hill of this name near Shechem, mentioned in Judges ix 48 a low hill, where snow would be unusual.

Ver 15 *Basan* was bounded on the north by the range of Anti Libanus of which Hermon the southern peak was the loftiest and grandest hill in Palestine it had a claim to be ranked as a hill of God but He chose the hill of Sion for His residence For the priority thus bestowed upon Sion cp § 36 xlviii and notes

Ver 16 *askance* 1 e with jealousy

Ver 17 *gone up on high* God is represented as taking possession of Sion as an earthly conqueror of a conquered citadel Hab iii 8 Here we have extracts from an ancient Psalm *Sinai* The honours of Sinai are now transferred to Sion and God and the heavenly train are pictured as moving in triumphal procession thence to Sion and leading His enemies as captives

Ver 18 *gifts of men* 1 e of the rebellious who have become the vassals of Jehovah and do Him homage

Vv 22 23 Again a quotation from some now lost Psalm The meaning is Should their enemies in the day of judgment hide in Bashan or in the deep sea, I the Lord will drag them forth cp the picture of the desolation of Israel in Amos ix 3 Though they hide themselves in the top of Carmel I will search and take them out thence and though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them

Ver 26 *waters of Israel* The lineage of Israel is likened to the source of a river cp Is xlviii 1 li 1 where 'the hole of the pit means the spring or well which was the source of the nation and possibly Deut xxxiii 28

Ver 27 *Benjamin—Judah—Zebulun—Naphthali* four tribes are mentioned here Zebulun and Naphthali represent the Northern kingdom Judah and Benjamin the Southern *little* as being the smallest tribe *leader* because Saul the first king came from it *mighty host* because Judah was the most populous tribe

Ver 28 *set forth Thy glory* A prayer that God will manifest His glory from this His newly consecrated Temple as He had of old from the Temple of Solomon

Ver 30 *the beast of the reeds* Under the image of king of the jungle, surrounded by bisons and calves is typified the great Persian king with his train of satraps and subject peoples So the kings of Babylon and Egypt are typified by the dragons of the river or crocodiles § 120 lxxxiv 14 Ezek. xxix 3 and Is li 9, 'Art Thou not he that hath cut Rahab and wounded the dragon?

Ver 31 *then—God* Cp Is xix 23—25 In that day shall there be a highway out of Egypt to Assyria and the Assyrian shall come into Egypt and the Egyptian into Assyria and the Egyptians shall serve with the

Assyrians, In that day shall Israel be the third ~~with~~ Egypt, and with Assyria even a blessing in the midst of the land whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands and Israel My inheritance *Ethiopia* Cp Is xiv 14 They (the Ethiopians) shall fall down unto thee (Israel) they shall make supplication unto thee, saying God is in thee only and besides there is none else

Ver 33 *heaven of heavens*, i e the highest heavens, cp Deut x 14 *which is of old* i e first created

§ 115 Psalm xlviii A Psalm composed for the dedication of the Temple and sung during the procession (ver 5)

Ver 4 *Jacob's glory* i e the Holy Land. Cp § 49 lvi 6 Ez vx 15 'That I would bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands and Ez xxiv 21 the excellency of your strength

Ver 5 *is gone up* Cp § 114 lxviii 18

Ver 7 *glorious* literally a skilfully constructed song ' i e to be accompanied with more elaborate music the word *maschil* occurs in the musical direction superscribed to 14 Psalms

Ver 9 *princes* Cp Is xiv 1 The princ^{es} probably were Persian emissaries but the precise facts are unknown *shields*, i e chiefs The word is rendered rulers Hos iv 18

§ 116 Psalm lxxi. 1-11 *History* A celebration of the deliverance from Babylon as a repetition of the great deliverance under Moses

Structure For the other Psalm appended to this in the Psalter see § 30

Ver 2 *sign obedience* or pay Thee court P B were found hars as Deut xxxiii 29 See Glossary hars *Thine enemies* the heathen comprised in all the world or all nations ver 5

Ver 10 *into the net* or snare so as to be the prey of the enemies hand hence into captivity Cp Hos vii 12 *a burden on our loins* made us like beasts of burden i e brought us into slavery

Ver 11 *Thou-heads* Cp Is li 23 They that afflict thee have said to thy soul, Bow down that we may go over and thou hast laid thy body as the ground as the street for them that went over

§ 117 Psalm xci. *History* A special application of the idea of God's fatherly care as shown in the late deliverance from captivity here He is regarded as watching with His special Providence not only over Israel but over each Israelite

Vv 1-3 For the change from 3rd to 1st and afterwards (ver 9) to the 2nd person, cp Job xiii 4 *thee*, ver 3, i e the Psalmist *defence of the most High* i e Sion

Ver 8 *only with thine eyes* Thou shalt be so far removed from it as not to feel it, but only to see it at a distance

Vv 14-16 A sudden transition *he*, i e the Psalmist, as *thou*, ver 9 is the Psalmist' also

§ 118 Psalm cxxxix. *History* See § 117 The Psalm was written in Palestine, see note on ver 8

Vv 6-11 For the whole thought of these verses, cp Jer xxiii 23, 24,

Am I a God at hand? saith Jehovah and not a God afar off? Can any hide himself in secret places that I shall not see him? saith Jehovah Do not I fill heaven and earth? saith Jehovah

Ver 8 *parts of the sea* 1 e if like the first ray of the rising sun which darts across to the far west I flee to the utmost horizon of the sea *The sea* stands for *the west*, in all the Scriptures which were written in Palestine Cp § 134 cvii 3 note

Ver 10 *If I say* etc 1 e if I reach the far west—the land of sunset and darkness—and the day be turned into night

Ver 11 *night as clear* Cp Job xxvi 6 'Hell is naked before Him and destruction hath no covering' and Job xxxiv 21, 22

Ver 12 *reins* See Glossary

Vv 14 15 Cp Job x. 8—11

Ver 17 *thy thoughts*, 1 e God's counsels in the creation and government of the universe, which are ever present and overwhelming both in number and in weight How heavy are Thy thoughts is the literal rendering of the first line of the verse

Ver 20 *take Thy covenant—mouth* Cp § 59 l 16

§ 119 Psalm xlii *History* The return from captivity was not followed by unchequered prosperity Though the people continued faithful to God and did not relapse into idolatry (ver 21), yet in the moment of expected triumph anguish and perplexity have overtaken them This very loyalty to Jehovah roused the jealousy of the Persian court

Ver 2 *them* 1 e our forefathers The word is emphatic

spread them abroad, 1 e extended their borders Cp § 122 lxxx 8—11

Ver 3 *Jacob* more commonly Israel the name given to Jacob after his wrestling with the angel The name was originally applied to the twelve tribes collectively (Ex iii 16) after the captivity the returned exiles, though mainly of the kingdom of Judah resumed the name of Israel as their common designation Cp § 4. xxiv 6 § 115 xlvii 4 where 'Jacob's glory' means the Holy I and

Ver 13 *for nought* For the expression cp Jer xv 13, 'without price

Ver 15 *shake their heads* Cp Jer xviii 16

Ver 20 *the place of jackals* (A V den of dragons) is the symbol of desolation Cp Jer x. 11 and x. 22 Is xxxiv 13, 'It shall be an habitation of dragons (jackals) and a court for owls.'

Ver 21 *if—strange God* this appeal to the national freedom from idolatry marks the Psalm as after the captivity See § 107 xcvi *History* and the 2nd Isaiah who wrote after the captivity xl 19 20 xli 7 xlii 17 and especially xlii 14—17

§ 120 Psalm lxxiv *History* The misery of the Jews is complete the Holy Place of the Temple has been defiled by the banners of the heathen (ver 5) its decorations are destroyed (ver 7) the Prophets have disappeared (ver 10) the caverns of refuge are in the hands of the foes (ver 21) Cp Neh. vi 14.

Ver 5 *roared* cp Lam i 7 'They made a noise in the House of the Lord'

Vv 5 and 10 *tokens* The only symbols of the Divine presence known to the Israelites were the Cherubim These the heathen destroyed and set up their own symbols instead

Ver 9 *houses of God* i e ¹houses of prayer

Ver 10 *knoweth* for the description of the Jewish people in this last stage of decay cp Is vi 11 a passage five times repeated in the New Testament (Matt xiii 13 Mark iv 12 Luke viii 10 John xii 39 Acts xxviii 25) cp also Lam ii 9

how long? Cp § 121 lxxix 5 As the Prophet addressed this wayward generation his spirit sank within him and he repeats the words, 'Lord how long? In the answer to this question was contained at once the darker and the brighter side of the future—the judgments of prophecy and the great deliverance to which those judgments would lead

Ver 12 *pluck it out* Cp Is li 9 10 'Awake awake, put on strength O arm of the Lord awake as in the ancient days in the generations of old Art thou not it that hath cut Rahab and wounded the dragon? Art thou not it which hath dried the sea the waters of the great deep that hath made the depths of the sea a way for the ransomed to pass over?'

Ver 14 *dragons* i e the crocodile which is symbolical of the power of the princes of Egypt as the beast of the reeds (§ 114 lxxviii 30 and note) is symbolical of the king of Assyria

Ver 15 *Leviathan* stands for the crocodile (Job xli) as Behemoth for the elephant or hippopotamus (Job xl 15—24) In poetry these names often represented nations as in Ezek xxiv 3 Pharaoh king of Egypt the great dragon that lieth in the midst of his rivers so Isaiah li 9 Thou—that hath cut Rahab and wounded the dragon i e Egypt and again xxvii 1 'Jehovah shall punish Leviathan the running serpent and Leviathan the wreathed serpent and he shall slay the dragon that is in the sea where the dragon again means Egypt and *leviathan* probably means the Assyrians or Medes and Persians So here *leviathan* might mean the Assyrian or Persian empire called 'the beast of the reeds' (§ 114 lxxviii 29) out of whose hands the Jews had just escaped but coming as it does between the mention of the dividing of the sea and 'the bringing of water out of the hard rock' it would seem rather to be a synonym for the dragon i e Egypt In the apocryphal book of Esdras (2 Esdras xlix 52) Leviathan is the typical monster of the deep as Behemoth of the land

meat for a people of the wilderness i e Thou gavest the dead bodies of the Egyptians to be a prey to the tribes of wild beasts inhabiting the wilderness The wild beasts are here called a *people* as the locusts a nation in Joel i 6

Vv 17 18 For this general expression of the beneficent power of God cp Is xlii 15 xliiv 27 Job xxviii 10

Ver 21 *hiding-places* i e refuges or asylums called houses of God in ver 9 which should be for the protection of God's people but which have fallen into the possession of the heathen and are filled with their violence and cruelty

§121 Psalm lxxix. *History* The first verse depicts a state of the

nation like that described to Nehemiah by Hanani (Neh 1 3) when he was still in captivity. The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down and the gates thereof are burned with fire and cp 11 13 17.

Ver 6 The verse is quoted from Jer x 25

Ver 10 The verse is quoted from Joel 1 17

Ver 12 *prisoners* 1 e the whole nation

§ 122 Psalm lxxx An appeal to God in the imagery of the prophets Jer 11 Is v Ezek xv xvii

Vv 1 2 *Ephraim Benjamin Manasses* The division into tribes had long ceased and Sion could now boast of including the whole of Israel. These names therefore stand here merely for old and famous portions of the nation. At the same time the mention of *Joseph* three times § 81 lxxvii 1, and note § 129 lxxx 5 and here can hardly be accidental: the presence of representatives from the dwellers in the northern tribes at the dedication may probably be inferred. Cp § 114 lxxviii 27 *Cherubim* Cp § 69 xxii 3 and note

Ver 2 *before Ephraim* In the order of the ancient march the rear of the Ark was guarded by the warrior tribes of *Ephraim Benjamin and Manasseh* the brother and sons of Joseph Numbers 11 18—22

Vv 3 7 19 *Turn us again* This burden is sung by the whole congregation

Ver 11 *sea—river* To the Mediterranean Sea on the West and to the Euphrates on the East. This expression here and § 124 lxxxix 26 is taken from § 63 lxxii 8

Ver 17 *let Thy hand be upon the man* By the *man* is here meant the congregation of Israel spoken of as *this vine* in ver. 14 and as *us* in ver. 19. God's hand is to be upon them to protect and deliver them.

§ 123 Psalm cxxxii *History* A prince of the house of Judah (ver 10) recalling to his memory the older oracles given to David sees in the rebuilding of the Temple the renewal of God's favour to His Holy place.

Ver 1 *trouble* 1 e anxious care to build a Temple Cp 2 Sam vii

Ver 6 *this saying* 1 e the summons (ver 7) to go into His tabernacle. *Ephrata* the older and more solemn name for Bethlehem here signifies the South as the *forest*—Libanon the great forest of Canaan—signifies the North. So the whole connection is 'David's vow (vv 2—5) was not in vain for we his people, heard from North to South and obeyed the joyous invitation to come to the Temple at Sion. The name *Ephrata* is united with Bethlehem Micah 5 2. It is probably here mentioned from its connection with David. *Libanon* called here as in Is xxii 8, xxix 17 simply the forest.

Ver 8 *ark of Thy strength* 1 e as the pledge of the manifestation of Divine power (1 Sam. iv 3) cp § 128 lxxviii 62 note. So § 10 cx 7 'rod of Thy strength' or 'sceptre of power'.

Vv 8—10 occur again 2 Chron vi 41 42

Ver 9 *righteousness*, 1 e. the results of righteousness or blessing Cp § 4 xxiv 5

Ver 10 *turn not away* 1 e reject not the prayer of the prince Thy

servant who addresseth Thee as explained in 2 Chron vi 42 Lord God turn not away the face of Thine anointed remember the mercies of David Thy servant Here the expression turn not away the face is made clear by its contrast with remember' Cp also marginal reference to 1 Kings ii 16

Ver 12 *testimonies* See Glossary

Ver 16 *health* 1 e the divine blessing

Ver 17 *horn* cp. Ezek. xxi 21. In that day I will cause the horn of the house of Israel to bud forth

For the *lantern* or lamp or candle 1 e the light, of Israel cp 1 Kings xi 36 xv 4 2 Sam xxi 17 cp also § 12 xviii 28 and note

§ 124 *Psalm lxxxix. History* See § 123 cxxxlii A time of trouble has come upon the prince of the house of David (vv 37-44 and ver 50) and he appeals to God as the defender of David's line

Ver 2 *truth* See Glossary

Ver 3 The words following contain the promise alluded to in the word *truth* in ver 2

Ver 5 *holy ones* 1 e sons of God or celestial Beings spoken of in Scripture as forming the court of God in heaven cp Job i 6 v 1, xv 15, xxxviii 7

Ver 7 *sons of God* 1 e angels, § 7 xxix 1 notes

Ver 9 *of all them—round about Thee* The P B omits the words 'of all them' and takes it as the faithfulness with which God is clad as with a garment

Ver 11 *Rahab* the proud one, 1 e Egypt Cp § 99 lxxxvii 4, and note

Ver 13 *Tabor and Hermon* the most striking natural features of Palestine

Ver 16 *the joyful sound* 1 e the sound of the trumpet at Thy festivals cp Lev xxiii 24 Num x 10

Ver 18 *horns* Cp § 38 lxxv 3 note

Ver 19 *king*, 1 e our King is appointed by God

Ver 20 *Thy holy one*, 1 e Nathan, the holy one of Jehovah cp 1 Chron. xvii 15, 2 Sam vii 17

Ver 23 *shall not be able to do him violence* 1 e as a creditor to a debtor who cannot pay his debt This is an allusion to the state of debt and distress in which the Jews at this time were sunk

Vv 27 31-33 Cp 2 Sam vii 14 where the promise here applied to David is applied to Solomon Cp § 16 ii *History*

Ver 34 *once* 1 e once for all said of the unchangeableness of divine things, as opposed to the mutability of things human 1 Peter iii 18 Jude 3 *fail* 1 e I will not lie unto David

Ver 36 *stand fast* 1 e sure as the day follows the night *witness* 1 e God's covenant with sun and moon Cp Jer xxxiii 20-21 'Thus saith the Lord If ye can break My covenant of the day and My covenant of the night and that there should not be day and night in their season then may also My covenant be broken with David My servant that he should not have a son to reign upon his throne Cp also Jer xxxi 35-37

Ver 49 *bear in my bosom many peoples* The anointed prince speaks of uniting in his own bosom as in that of his nation all the peoples of the earth, 1 e Israel is to convert the heathen

Structure Ver 50 (given in the P B) will be found in Appendix A it is

a doxology appended by an editor to a smaller collection of the Psalms and does not belong to the Psalm itself

§ 125 Psalm lx History Prayer for God to turn the captivity in deed by ending the disappointment which followed the restoration. The Psalmist after repeating the oracular words (vv 6—9) in which Nathan had depicted the glories of David's empire, cries with plaintive tenderness, 'Who shall lead *me* into the strong city? who will bring *me* into Edom? that is, lead *me* to destroy that Edom which had helped Nebuchadnezzar to destroy the Holy City and had lately joined in the great confederacy against Nehemiah. See § 11 lx vv 6—8

Structure The beginning verses (vv 1—5) are due to this period and introduce an oracle given to David (vv 6 7 8 and possibly 9). This is followed by a conclusion (vv 10—12) written at the same time as the beginning.

Ver 4 banner—flee The original is a play upon words 'A flag not to conquer, but to flag before our enemies.'

Vv 6—8 See notes on these § 11 lx

Ver 10 How much of the introduction and conclusion in the Psalm as it stands at present, is from the hand of David it is impossible to say. What may have been the general character of both may be gathered generally from the 3rd and 4th Psalms which were composed by David under similar circumstances but the whole Psalm in its present form belongs to the class which looks back from the troublous times of the restoration with longing hope that the glorious time of David may return.

§ 126 Psalm lxxxv History A Temp e Psalm describing the affliction of the people after restoration to Jerusalem apparently written in the interval between the disappearance of Zerubbabel and the coming of Ezra when the Israelites were harassed by the Samaritans and other neighbouring tribes. See Neh iv

Ver 1 brought back our captivity i.e. the captives

Ver 4 stablish us i.e. turn our captivity, as § 93 cxxvi 5 turn us again § 121 lxxx 3, i.e. restore us fully

Ver 6 quicken i.e. give us life. See Glossary

Ver 8 I will hearken Cp the similar introduction to the utterance of prophetic words, Hab ii 1, 2 'I will stand upon my watch and set me upon the tower and will watch to see what He will say unto me and Jehovah answered me and said, &c

Ver 9 salvation—land i.e. the approaching deliverance will bring glory and so fulfil the hopes of the contemporary Haggai (ii 7, 8 9), 'I will fill this house with glory saith the Lord of Hosts. The silver is Mine and the gold is Mine saith the Lord of Hosts. The glory of this latter house shall be greater than of the former saith the Lord of Hosts and in this place will I give peace saith the Lord of Hosts

Ver 13 righteousness The beautiful figures in which the descriptions of the future kingdom are clothed were no mere metaphor to men whose whole subsistence was at the mercy of an eastern climate and who were at this time more than usually exposed to the attacks of their Bedouin neighbours

For an illustration of the metaphor, which expresses the joy of the

material world as the *righteousness* of its inhabitants when their fidelity should no longer fail of its appropriate reward cp Hosea 11 19, where under the figure of the presents of the bridegroom to his love (i e of God's promised blessing to His faithful people) their fidelity is made a condition of the return of rainfall 'I will betroth thee unto Me in faithfulness and I will answer to the heavens and they shall answer to the earth and the earth shall answer to the corn and the wine and the oil, and they shall answer to Jezreel (i e to the sowing of God) Hosea 11 20, 21, 22

§ 127 *Psalm lxxxiii History* The description of the confederation of the heathen tribes carries us at once to the time when Sanballat (Neh iv 7) and the army of the Samaritans Tobiah the Ammonite with Geshem the Arabian and the Ashdodites were very wroth at the news that under the vigorous administration of Nehemiah the walls of Jerusalem were rising up again and the breaches were beginning to be stopped 'and conspired all of them together to come and fight against Jerusalem and hinder it

Ver 2 *rage together* Cp § 16 11 1

Ver 3 *beloved* literally hidden ones i e hidden under the shadow of Thy wings cp § 62 xxxvii 7, § 57 xxxi 22

Ver 6 *Ishmaelites* i e the Arabians cp Neh iv 7 vi 1 *Hagarenes* (the children of Hagar) and *Gobal* the once terrible tribe of *Amalek*, were all tribes lying south of the Dead Sea

Ver 7 *Philistines—Tyre* These two are coupled together as being both of Phœnician origin

Ver 8 *Assyria* or Assur the old name of the Empire of the North means Persia Ezra vi 22 For the hostility of Sanballat the Persian satrap cp Neh iv 1 The king had perhaps been led to suspect that Nehemiah might aim at setting himself up as an independent prince on the completion of the walls *Children of Lot* i e Moab and Ammon

Ver 9 *Midianites* for the victory of Gideon cp Judg vi vii

Vv 9 10 For *Sisera* cp Judg iv v The name of *Endor* is not mentioned there perhaps the Psalmist is quoting from a lost chronicle

Ver 11 *Oreb and Zeeb* cp Judg vii 25 *Zebah and Salmunna* cp Judg viii 5—10 18—21

Ver 13 *chaff* cp Is xvi 1 They shall be chased as the chaff of the mountains before the wind and like a rolling thing before the whirlwind

Ver 14 *flames—consumeth* cp Deut xxxii 22

§ 128 *Psalm lxxviii History* A didactic Psalm recalling the past history of the nation and especially of the tribe of Ephraim The story of the rejection of this tribe for its half hearted service (vv 10 6x) would have a special meaning to the Jews at a time when the Northern tribes of which Ephraim was the representative were the chief opponents of the restoration at Jerusalem (Neh iv 2)

Ver 1 *my teaching—parable* these words mark the didactic character of the Psalm The Psalmist addresses the people as a prophet or teacher *dark things* i e the riddle of their past history—why God at one time supported and at another rejected them

Ver 10 *who being harnessed and carrying loads* i e who though

armed with bow and having the power to cast out the heathen failed to do so during their ascendancy Ephraim is compared to the bow that fails at the moment of need, cp Hosea vii 16

Ver 13 *the field of Zoan* i.e. the country round the ancient city of Tanis, the abode of the shepherd kings Though Zoan is not mentioned in Exodus it is supposed to have been the abode of the Israelites in their bondage

Ver 14. *He—heap* A quotation from the song of Miriam Ex xv 8 With the blast of Thy nostrils the waters were gathered together the floods stood upright as a heap See Appendix C

Ver 15¹ For the smoke like *cloud* alternating with *fire*, as the beacon on their march cp Exod xiii 21, 22 A remarkable passage in Curtius v 2 § 7 describing Alexander's army on the march mentions a beacon hoisted on a pole from the head quarters as signal for marching *observatur ignis noctu fumus interdiu* This was probably an adoption of an Eastern custom Similarly the Persians used as a conspicuous signal an image of the sun enclosed in crystal (Curtius iii 3 § 9) Caravans are still known to use such beacons of fire and smoke the cloudlessness and often stillness of the sky giving the smoke great density of volume and boldness of outline' *Bib Dic* on pillar of cloud

Vv 16 17 For the murmuring at Rephidim, and the *water from the rock* of Horeb cp Exod xvii 1—6 Part of ver 17 is a quotation from Numb xx 8 which contains the account of the similar gift at Kadesh

Ver 19 *for their lust*, i.e. out of mere lust cp Numb xi 4 5, And the mixt multitude that was among them fell a lusting and the children of Israel also wept again and said Who shall give us flesh to eat? We remember the fish which we did eat in Egypt, &c

Ver 20 *prepare a table* cp § 25 xxiii 5, Thou shalt prepare a table before me against them that trouble me Thou hast appointed my head with oil (as for a feast) and my cup shall be full

Ver 24 The Psalmist passes to the description of the gift and does not return to the punishment till ver 31

Ver 26 *they* i.e. every man Cp Exod xvi 16, Gather it every man according to his calling an omer for every man

angels' food i.e. the bread of the strong or mighty ones i.e. the bread of Heaven, ver 25 § 144 cv 39 Cp Wisd xvi 20

Ver 27 *under heaven* i.e. from heaven, or *through His power*, as the next line has it.

Ver 28 *flesh* the quails that were given in wrath at the fatal Kibroth hattaavah, or the graves of lust' cp Numb xi 31—35

Ver 29 *His habitations* i.e. the land of the chosen people

Ver 30 *not estranged*, cp Numb xi 33, 'While the flesh was yet between their teeth, ere it was chewed

Ver 31 *fattest* i.e. the hale and strong ones the hope of the nation *chosen men* literally the young men'

Ver 33 *in vanity*, i.e. He let their days fade away as a breath

Vv 45—49 are a parenthesis explaining vv 43 44. For the plagues cp Exod ix, x

Ver 46 *devoured them up* Cp Philo's descriptor of the dog flies of

Egypt They rest not till they have satisfied themselves with blood and flesh

Ver 48 For the *vines* of Egypt cp the butler's dream Gen xi 9

Ver 49 *hailstones—thunderbolts* Cp Exod ix 23 The Lord sent thunder and hail and the fire ran along upon the ground

Ver 55 *His mountain* i e the hill of Shiloh cp ver 6r and Exod xv 17 Thou shalt bring them in and plant them in the mountain of Thine inheritance in the place O Lord which Thou hast made for Thee to dwell in in the sanctuary O Lord which Thy hands have established The mention of Zion here would be out of place as the Psalmist is still dealing with the trial of the tribe of Ephraim

Ver 57 *testimonies* i e did not obey the warnings by which He testified to them His displeasure

Vv 57 58 59 Cp Judg ii 12 13

Ver 58 *like a broken bow* cp ver 10 and Hos vii 16

Ver 61 *Shiloh* cp Josh xviii 2

Ver 62 *His glory* i e the ark Cp 1 Sam iv 21 22 'And she named the child Ichabod saying the glory is departed from Israel because the ark of God was taken' § 123 cxxxii 8 'Thou and the Ark of Thy strength' The Ark is called power as the pledge of the manifestation of Divine power (1 Sam iv 3) or beauty or ornament as the place of the manifestation of His glory

Ver 63 *sword* Cp 1 Sam iv 10 for the great slaughter by the Philistines in which 30,000 Israelites perished

Ver 64 *fire*, i e of war For this metaphor cp Numb xxi 26—28

Ver 65 The state was so utterly ruined that there could be no public lamentation cp Jc 11.17 15 This is the portion of the wicked man with God his widows shall not weep Ezek xxiv 21 23 And your sons and your daughters whom ye have left shall fall by the sword and your wives shall be upon your heads and your shoes upon your feet ye shall not mourn nor weep Cp the account of the fall of Jehoiakim Jer xxii 18

§ 129 Psalm lxxxix *History* A festival Psalm for Temple use The seventh month was ushered in by the feast of Trumpets or the new moon (ver 3) and contained also the feast of Tabernacles after the full moon This latter feast was not only a harvest festival (ver 17) but a commemoration of the dwelling in leafy booths in the wilderness The historical allusions to the Exodus were specially appropriate on such a day

Ver 2 *tabret* see Glossary

Ver 5 *Joseph* i e the 12 tribes, Ephraim then being chief *against*, i e destroying the first born cp Ex xi 4 I i e Israel *a strange language* i e a foreign tongue Cp § 138 cxiv 1, where *a strange people* means foreigners from Egypt

Vv 5, 6 For the change from *He* to *I* cp § 117 xcii 14 note

Ver 6 *burden* literally basket.

Ver 11 *open—fill it* Referring to the harvest festival see *History*

Vv 13—17 An epitome of Deut xxxii

Ver 17 *He—I*, a sudden change from the 1st to the 3rd person not uncommon in the Hebrew writings cp Isai xiv 26

PERIOD V *The close of the Psalter* §§130—153

§130 **Psalm cxix** *History* The elaborate study of the written Law was one of the features of the later age. An allusion to deliverance from captivity is seen in ver. 54.

Structure One of the Alphabetical Psalms. These are Psalms in which each letter of the alphabet in succession forms the initial letter of one or more consecutive verses. It is employed principally in meditative psalms and lamentations probably because the arrangement formed an artificial aid to memory. Cp. note on *Alphabetical Structure* p. 208.

Ver. 83 *bottle in the smoke* The bottle being of skin would shrivel and burn in the smoke like leather, an apt metaphor for one the sap of whose life was dried up by trouble.

§ 131 **Psalm ciii** A Hymn of praise for the imagery cp. Is. xl 6—8, 22 26 31.

Ver. 5 *as an eagle* As the eagle moults its feathers every year and renews its strength so is the believer in God renewed. Cp. Is. xl 31,

They that wait upon the Lord shall renew their strength
they shall renew their wings as eagles,

and Jer. *Heaut* 3 2 11.

Ver. 8 *full of compassion* Cp. Exod. xxxiv 6.

Ver. 20 *Angels—excel in strength* i.e. the mighty ones, the warrior host. Cp. Joel iii 11 (where Thy mighty ones (A.V.) means the angels) and the expressions below *Ye that excel in strength*.

Vv. 20—22 *Angels—hosts—works*, the three orders of created beings who carry out the behests of God: (1) the highest angels in the immediate presence of God (§ 7 xxxi ver. 1 note); (2) the hosts of heaven including the stars, the winds, His messengers; (3) His creatures, or *works* on earth.

§ 132 **Psalm civ** A hymn of praise to Jehovah as the Almighty Creator of the world.

Structure The order of creation as given in Genesis is exactly followed here: Cp. ver. 2 the light vv. 2—4 the heavens vv. 5—8 the dry land vv. 9—23 the heavenly bodies vv. 24—26 fish and fowls 27—30, man and beast.

Ver. 2 *like a curtain* Cp. Is. xl 22 'It is He that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in.'

Ver. 3 *the beams of His chambers* Cp. Am. ix 6 'It is He that buildeth His stories in the heavens.' As the under and dark clouds are represented as the foundations of heaven so the lighter and ethereal clouds form its upper chambers or stories.

Ver. 4. *the flaming fire* i.e. the lightnings.

Vv 5—9 Observe the progress of creation (2) the earth fixed fast (ver 5) (2) the earth covered with waters (ver 6) (3) the waters gathered in one place and the dry land appearing (ver 7), as described in Gen 1 9 and compare Job xxxviii 8

Vv 7 8 *rebuke* i e God's chiding voice in thunder *are afraid even unto the place* i e the waters flee in terror to their appointed beds

Ver 9 *them* i e the waters

Vv 10—18 Cp Job xxxviii 26

Ver 18 *comes* see Glossary

Vv 19 20 Cp Job xxxviii 12

Ver 24 *Thy riches* i e the riches of Thy creation

Ver 26 *with Thee* literally with Him i e Jehovah Cp Job xli 5 'Wilt thou play with him [the Leviathan] as with a bird? The meaning in both these passages is that these monsters so dangerous to man are as subdued and tame to Jehovah as are the smaller animals to man

§§ 133, 134 **Psalms cvi, cvii** *History* These two Psalms are closely connected together Both are composed probably in Babylon by exiles to whom the privilege of return with ~~the~~ captivity had been denied Cp § 133 cvi 4, 5 45 § 134 cvii 3 (note)

§ 133 **Psalm cvi** A Thanksgiving concluding with an earnest prayer for a more complete deliverance and reunion in the Holy land

Ver 1 Cp § 101 cxviii 1—4

Ver 3 *keep judgment* i e fulfil their duty

Vv 7—13 Cp Exod xiv—xvi

Ver 15 Cp Num xi 20

Vv 19—22 Cp Ex xxxii—xxxiv

Vv 24—27 Cp Num xiv

Ver 26 *lift He up His hand and swears* Cp Deut xxxii 40, For I lift up My hand to heaven and say I live for ever

Vv 28—31 Cp Num xxv

Ver 29 *inventions* i e the doings which their own hands found to do so in ver 38

Ver 28 *the dead* i e dead idols as opposed to the living God

Ver 32 *Meribah* Cp Num xv 13

Ver 38 *devils* Cp Deut xxxii 17 They sacrificed unto devils not to God to gods whom they knew not to new gods that came newly up whom your fathers feared not the word translated devils is literally lords as opposed to the true Lord The allusion is to the human sacrifice and abominable worship of Moloch

§ 134 **Psalm cvii** *History* This Psalm contains the thanks giving of exiles (ver 3) apparently not yet returned to Jerusalem but already escaped from the thralldom of Babylon

Structure The italics indicate the parts in which the chorus joined the main body of the Psalm is sung only by the leader

Ver 3 *sea* i e the South as contrasted with the North This cannot, therefore be spoken with reference to Palestine for in that case the sea

always means the west (cp Num. xxxiv 6. And as for the western border ye shall even have the great sea for a border this shall be your west border so Josh 1 4, and Ezek xlvii 20, and § 118 cxxxix 8 note) but it is with reference to Babylon that the *sea* means the south (cp Isaiah xxi 1). From this it would seem that the writer though not a captive is still in Babylon.

Vv 8 15 21, 31 *O that these* answering to *such as* in vv 4, 10 17 33

Ver 16 *gates of brass* borrowed from Is xlv 2 'I will break in pieces the gates of brass and cut in sunder the bars of iron'

Ver 40 *them* i.e. the princes the oppressors of Israel. The expression *pour contempt upon princes* is taken from Job xlii 21 and *causeth them to wander out of the way in the wilderness* is from ver 24.

§§ 135, 136 Psalms cxl, cxli *Structure* See note on Alphabetical Psalms p 208

§ 135 Psalm cxl

Ver 6 *the heritage of the heathen* This is one of the numerous passages of Scripture which announce the advent of a great kingdom of which Jehovah should be King and His chosen people the viceroyants. See § 136 cxli 2. For the growth of this idea see § 37 § 63 notes (larger Edition).

§§ 137, 138 Psalms cxlii, cxliii *History* These two Psalms form part of a Passover service. A sacrifice may have been offered in the interval between the two Psalms. The two Psalms together form a grand picture of the great Exodus from Egypt and of the throes of nature and of nations which attended the birth of the Israelitish kingdom.

Psalm cxlii Vv 7 8 These verses occur also in 1 Sam ii 8-9.

Ver 9 *barren* Barrenness deprived the lawful wife of the rule, as in the case of Sarah.

Psalm cxlii Ver 2 *His* i.e. of Jehovah. The emphatic use of Jehovah's name in each of the first five verses of the 113th Psalm explains the omission of it here. This is a strong reason for supposing the two Psalms to form one whole.

Ver 3 *the sea* See Ex xiv and cp Hab iii 8 *Jordan* Cp Josh iii

Ver 4 *mountains* i.e. Sinai. See Ex xix Cp the older Psalm cxlix 6 (§ 7) and Hab iii 10. The mountains saw Thee and they trembled.

Ver 8 *rock* See Ex xlvii Numb 20

§ 140 Psalm lxxxvi

Ver 1 Cp § 72 xl 16, 20, 21

Ver 2 Cp § 15 iv 3

Ver 4 Cp § 77 xxv 1

Ver 6 Cp § 103 cxvi 2

Ver 8 Cp Ex. xv 11

Ver 9 Cp § 69 xxii 27

Ver 11 Cp § 24 xxvii 13 § 44. v 8 § 77 xxv 3

Ver 13 *depths of the grave*, literally 'nethermost Sheol' see note on 65, xvi 11

Ver 14 Cp § 48^a liv 3

Ver 15 Cp Ex xxxiv 6

Ver 16 Cp § 103 cxvi 14

§ 141 Psalm cxlii

Ver 2 Cp Job xiv 3

Ver 3 Cp § 58 lxxviii 4, 5 Lam iii 6

Ver 4 Cp § 42 cxli 3, § 81 lxxvii 3

Ver 5 Cp § 81 lxxvii 6

Ver 6 Cp § 50 lxii 2

Ver 7 Cp § 56 xxviii 1

Vv 8 10 Cp § 75 li 10—13

§ 142 Psalm cxliv Structure A composite Psalm. See Appendix A. This Psalm is plainly divisible into two parts. The first part (vv 1—11) is a compilation the three next verses (vv 12—14) are a fragment composed at a much earlier time and have already been given in their chronological place (§ 17) the last verse (ver 15) expresses the compiler's hope that the golden era of the monarchy may once more return.

Vv 1 2 5—7 The expressions are borrowed from § 12 xviii 34 1 48

14 16

Ver 3 Cp § 9 viii 4

Ver 4 Cp Job xiv 2

Ver 5 Cp § 132 civ 32

Ver 6 *them* 1 e the enemies of the Psalmist. The compiler quotes consecutively the 9th and 14th verses of the 17th Psalm. The omission of the intervening verses breaks the connection.

Vv 7 11 Cp § 12 xviii 44

Ver 8 *right hand of falsehood* 1 e perjured as having been uplifted, when the oath was taken Cp § 133 cvi 26 Deut xxxii 40 and Gen xiv 22

§ 144 Psalm cv History The achievements of the past a motive to obedience in the present time of subjection to foreign power probably to Persian satraps Cf Neh ii 9 iii 7, vi 1

Vv 8—15 Cp Gen xii—xxv

Ver 15 Cp Gen xx 7

Vv 16—24 Cp Gen xxxvii—l

Ver 16 *provision* Literally staff of bread Cp Is iii 1

Ver 22 *bind* 1 e that Joseph might bind Pharaoh's princes to do Joseph's pleasure *teach his senators* 1 e be the leader of his ministers

Ver 27 *upon them* 1 e upon the Egyptians

Ver 40 *rock* Cp Num xx 7

§ 145 Psalm cxxxv

Vv 1 2 From § 97 cxxxiv 1 2

Ver 3 From § 46 li 10

Ver 7 From Jer x 13

Vv 15—18 From § 102 cxv 4—11

§ 146 Psalm cxxxvi Structure The thoughts of the 135th Psalm.

here reappear in a different arrangement the mention of each great act of Jehovah is followed by a burden in which the whole congregation bear witness that the mercy of God is the true ground of His praise

In each verse the words O give thanks unto Jehovah must be supplied before the burden

§ 147 Psalm cxlv Structure An alphabetical Psalm See p 208 note

Ver 13 O Jehovah—works The absence of the 14th letter shews the omission of a verse which is thus supplied in the Septuagint

§ 148 Psalm cxlvi History In this Psalm the same exulting thoughts reappear as in the 103rd (§ 131) The power of kings and princes is as nothing to him whose help is in the Lord his God

Ver 10 Thy God O Sion i e shall be King throughout all generations

§ 149 Psalm cxlvii History The rebuilding of Jerusalem and the restoration of the ancient ritual (Ezra vi 3) had inspired the nation with new hopes Cp § 152 cxlvii 11, § 115 cxlvii 9, and the prophet Malachi 1 11

Ver 10 horse i e cavalry any man's legs, i e infantry Cp Is xxxi 1

Ver 18 them i e the frost the snow and the hoar frost God sendeth a thawing wind and the ice is broken up

§ 150 Psalm xxxlii History A Psalm obviously designed to celebrate a deliverance from some powerful heathen nation

Ver 3 new, i e a song which springs up freshly from a thankful heart Cp Lam iii 23 'The Lord's mercies are new every morning Is xlii 10 skilfully The same expression occurs 1 Sam xvi 17

Ver 7 gathered the waters An allusion not to a special intervention of Providence as in Ex xv 8 but to the Creation Cp § 132 civ 9 Job xxvi 10 bottle So Job xxxviii 37 Who can stay the bottles of heaven? treasure house Cp Job xxxviii 22

Ver 16 horse Cp § 21 xx 7, and § 149 cxlvii 10

§ 151 Psalm cxlix

Ver 5 beds This verse is best understood by contrasting it with their condition in exile as described in Hos vii 14, and they have not cried unto Me with their heart when they howled upon their beds

Ver 6 Cp Neh iv 17 18

§ 152 Psalm cxlviii

Ver 6 Cp Esther i 19 ix 27

Ver 11 Cp Mal i 11 § 115 cxlvii 10

Ver 13 horn § 38 lxxv 3

APPENDIX A

On the origin and arrangement of the Psalter

It has been stated in the Preface that the Psalms have been arranged not by their common numbering in the Psalter but according to the periods of the History to which they seem most nearly to relate. This change has been made because the accepted order of the Psalms has obscured their historical meaning¹. That order is only the result of accidental growth the Psalter itself resembling rather such a volume as would be produced if several different hymn books were bound together than one carefully ordered selection.

1. *Superscriptions* The *superscriptions* or titles which will be found at the head of most of the Psalms in the Bible Version are hardly in any cases the work of the authors of the Psalms they have for the most part been added in a later age to suggest historical circumstances from which the psalm might naturally have originated² or to give directions for the music by which it was to be accompanied in the services of the 2nd Temple⁴.

2. *Composite Psalms* Several of the Psalms bear traces of being themselves a compilation these have been called *composite* Psalms as containing within them parts of more than one Psalm. The most remarkable cases are the following the 60th Psalm (§§ 11 125) of which the key note is O God thou hast cast us out and scattered us abroad, could only have been written at the time of the dispersion but it contains an older fragment inserted between the 5th and 10th verses which is an oracle given to David and promising victory over Edom and Moab. The independence of this part is clearly proved by its recurrence in the 108th Psalm.

The 10th Psalm (§ 8) consists of two parts (vv 1-6 and 7-15) the first reflects the joy of David in the works of nature the second the joy of some later Israelite in the study of the Law.

The 108th Psalm is not strictly speaking a psalm at all being merely the result of the combination of part of the 57th with the oracle mentioned above as forming part of the 60th. See § 143.

The 24th Psalm (§§ 3 4) is composed of two psalms both apparently the work of David the first (vv 7-10) sung before the Ark had been established at Jerusalem and summoning the gates to be lifted up to receive the Ark the 2nd (vv 1-6) written after Jerusalem had become known as 'the hill of Jehovah'.

The 144th Psalm contains three verses (vv 12-14) which do not harmonize with the despairing tone of the rest of the psalm but describe in all

1 Cp Perowne *The Book of Psalms* Introduction p lxxix To give a reason for the place of each Psalm is as impossible as to give a reason for the order of the different Suras in the Koran.

2 See Appendix B

3 As the notices of authorship or history pp 253 2 4

4 As the musical directions p 256.

the joy of the golden age of David the plenteousness of a time of national prosperity

The 68th Psalm the great Dedication Ode (§ 114) contains quotations from the song of Deborah and other hymns of triumph

The 27th Psalm (§ 24) contains a plaintive psalm inserted between the 7th and 15th verses of the original psalm it breaks off suddenly from 'offering offerings of joy in the Temple with the cry Hearken unto my voice O Jehovah when I cry for there are false witnesses risen up against me and such as breathe out cruelty

In 1 Chron xvi the psalm given by the chronicler as sung at the Consecration of the Temple of Solomon consists of portions of several psalms thus vv 8—22 came from § 144 cv 1—15 vv 23—33 from § 34 xc 1—13 and vv 34 35 from § 133 cvi 1 45 46

3 *Recurrence of Psalms* It may be added that there are instances in which a psalm occurs in more than one place These instances prove that the several collections out of which the Psalter was made were formed independently of one another or else the same psalm would not have occurred more than once Thus (1) the 70th Psalm occurs again in the 40th see § 72 (2) the 14th Psalm 'The fool hath said in his heart etc' occurs again as the 53rd see § 84 (3) parts of the 57th and 60th occur in the 108th see § 143 and (4) the 18th Psalm occurs also in 2 Sam xxii

4 *Doxologies* Where the different smaller collections begin and end is a matter of conjecture The Psalter has generally been considered to consist of five books the 1st containing Pss 1—xli the 2nd xlii—lxxii the 3rd lxxiii—xc the 4th xc—cvi the 5th cvi—cl of some such division traces still remain

Thus it appears to have been the custom among the compilers to conclude any collection of psalms with a doxology or set form of praise to Jehovah It is probable that this custom was adopted from the Temple service where the call to praise Jehovah would be used as we use the Gloria Patri These doxologies differing considerably from one another appear four times in the Psalter, as follows

§ 29 xli 13 Blessed be Jehovah, God of Israel
from everlasting to everlasting'

Amen and Amen

§ 63 lxxii 18 19 Blessed be Jehovah God the God of Israel
who only doeth wondrous things
and blessed be the Name of His majesty for ever
and all the earth shall be filled with His majesty
Amen Amen'

§ 133 cvi 46 Blessed be Jehovah God of Israel,
from everlasting and world without end
and let all the people say Amen

§ 124 lxxxix 50 Praised be Jehovah for evermore
Amen and Amen

The doxology at the end of the 106th Psalm is quoted as part of the psalm
* in 1 Chron xvi 35 36 and therefore either we must assume that it was con

stantly used with the psalm in the Temple service (for which reason it has been printed with the psalm taken on p. 159) or the quotation in Chronicles must be from the minor collection of psalms to which the doxology had been already appended. The separation between the 4th and 5th books cannot therefore be pressed.

Besides the doxology after the 72nd Psalm we have a notice appended 'The prayers of David the son of Jesse are ended'—prayers here means psalms as in Hab. iii and Ps. cii (p. 89). The notice marks a change of subject rather than the conclusion of a book as may be seen by comparing it with the similar notices in Job xxxi. 40. The words of Job are ended and in Jer. li. 64. Thus far are the words of Jeremiah.

5. *Smaller collections of which the Psalter is made up.* On the whole it is agreed that there are at least three distinct collections. Pss. 1—41. Pss. 42—89. Pss. 90—150. the two latter of which are themselves compiled from several sources.

The 1st collection (Pss. 1—41) is generally accepted as containing more Davidian psalms than the others. All except four¹ are assigned by the superscriptions to him and of these eleven² have been held in this work to be certainly his. The use or song of the boy³ was handed down by memory and thus may at first have been the case with some of the old relics⁴ of David's time. In the time of Solomon however or the kings of his century a collection must have been formed to preserve the longer psalms at any rate whether previously compiled or not they were arranged together about the time of Josiah incorporated with others which were supposed to be of the same date and the name of David was given to the whole collection. This compiler (in the 7th century) probably wrote Ps. i (§ 60) as an introduction to the whole and may have inserted Ps. 2 (§ 16) from some extant group of Solomon's songs⁵. The further characteristics of this first division are the use of the word Jehovah⁶ the presence of several historical notices, (which appear to come from original sources and not from the books of Samuel) and finally the comparative meagreness of musical directions.

The 2nd collection (Pss. 42—89) consists of two parts one mainly assigned to David (Pss. 51—72), and the other to David's singers (Pss. 42—50. Pss. 73—89). Hence it has been suggested that the order of the Psalms in this collection has been changed, and that originally the Davidic section (51—72) came first and was followed by the non Davidic section (42—50 and 73—89). This second collection is characterized (1) by the use of Elohim and not of Jehovah (2) by the fullness of musical directions (3) by the assignment of

1 These are Pss. 1. 2. 10 and 33. Of these Ps. 10 should be united to Ps. 9 as in LXX. see § 61. Ps. 33 which has no superscription comes from a very late period and seems to have been once joined by mistake to Ps. 32.

2 Pss. 3. 4. 7. 8. 11. 15. 18. 19. 24. 29. 32 and perhaps 23. 27.

3 § 18. 2 Sam. i. 18. Cp the superscription of Ps. 60 *to teach* i.e. to be learnt.

4 Cp §§ 10. 11. Pss. 130. 60.

5 Cp 1 Kings iv. 3.

6 Three titles are applied to the Deity Adonai which has been translated *Lord* Elohim the mighty which has been translated *God* and Jehovah. He that is the national God of the Jews see article Jehovah in *Dict. of Bible*.

many psalms to traditionally celebrated musicians (4) by the prevalence of historical inscriptions of an untrustworthy character¹. It contains only one really Davidic psalm² viz a fragment inlaid in a psalm of a later time. The collection seems to have been arranged by a compiler after the Captivity, who had the special desire of the period to resuscitate all relics of David whether genuine or not and who took part in the restoration of the Temple music as far as possible in its old form. In his reverence for the traditional founders of his art he forgot the difference between the poet who composed the poem and the musicians who arranged the service and thus attributed psalms to men who even had the psalms been the product of David's time would not have been likely to be the authors³.

The 3rd and concluding division (Pss 90—150) has been divided into the 4th and 5th Books from an uncertain interpretation of Ps cvi 46. It contains in itself several minor collections.

(1) The 15 pilgrim odes Pss 122—134 see § 85

(2) The 20 Hallelujah psalms Pss 103—107 112—118 135 136 146—150. These are a group of psalms evidently designed for Temple use in most of which Hallelujah occurs either at the beginning or the close. We may imagine the singing and music to cease and the people to the sound of the priests' trumpets to join in a mighty chorus of Praise Jehovah.

(3) Pss 92—100 a group marked by the almost entire absence of superscriptions.

The further characteristics of this division are

(1) the comparative meagreness of the superscriptions

(2) the preservation of a few really Davidic psalms

(3) the return to the use of the name 'Jehovah'.

These three great collections were thus compiled at different times and by different men from materials which they found ready to their hands from various sources. For the individual psalms they either adapted the extant or traditional superscriptions or themselves invented new ones according to the use and nature of the psalm itself.

On the whole we come to the following conclusions

1 that the present Psalter is composed of collections originally distinct
2 that though some grouping together of contemporaneous psalms may be noticed in the minor divisions, the compiler of the whole did not attempt a fusing of the different collections with a view to a complete chronological arrangement

3 that internal criticism an examination in fact of the language and historical allusions is the only means by which the Psalms can be arranged in any chronological order

¹ See Appendix B p 255

² Ps 60 see §§ 11 125

³ For the early distinction of poet and singer cp Ex xv 1 20 21. Cp the evident interest in musical details displayed by the author of the Books of Chronicles especially 1 Chron vi xxv 2 Ch v

4 Pss 101 110 144 147 1—11

APPENDIX B

On the superscriptions, or titles of the Psalms

IN this edition the superscriptions have not been given with the psalms to which they belong nor have the notes been burdened with discussions as to their meaning. The latest English critic¹ has stated as the result of his study that in historical notices as in statements of authorship the superscriptions cannot be relied on 'They are sometimes genuine and really represent the most ancient tradition'² At other times they have been invented by the caprice of later editors and collectors the fruits of conjecture³ or of dimmer and more uncertain traditions⁴ In short the superscriptions of the Psalms are like the subscriptions to the Epistles of the New Testament They are not of any necessary authority and their value must be weighed and tested by the usual critical processes⁵

The superscriptions are of four classes (1) those that relate to authorship (2) to historical circumstance (3) to the purpose of the psalm, (4) to the musical accompaniment

(1) *Authorship*

In the Hebrew text out of the 150 Psalms 73 are assigned to David 24 to David's singers 2 to Solomon 1 to Moses 50 are anonymous

The customary belief has associated all with David and still pertinaciously claims for him at least those which in the Hebrew titles are assigned to him. But this belief simply arises from a misunderstanding of the Jewish custom, by which a composite work was soon called by the name of its most eminent author the Psalms being quoted as early as the time of the Maccabees as the work of David, just as all the Pentateuch was quoted as the work of Moses

There is no proof that the Hebrew psalmists were in the habit of prefixing their names to their works. A prophet may it is true from the nature of his office add his name to give weight to his words, but there is no such necessity for the psalmist that the custom was not an universal one is proved by the existence of 50 anonymous psalms. Again internal criticism has shown that many of these superscriptions are unquestionably erroneous. The conclusive arguments which may be derived from language⁶ must be taken on the verdict of scholars but historical criticism will come home to every reader. No one for instance would hesitate in rejecting the superscription in the Septuagint which assigns to David the 137th Psalm which begins with the words By the waters of Babylon we sat down and

¹ Perowne *The Book of Psalms* Introduction p cxi

² As in Pss 3 7 18 60 102

³ As in Pss 30 34 51-59 72 1 7 etc

⁴ As Ps 90

⁵ As from the Chaldaisms which mark the writings of the Return from Captivity

wept even the compiler in his first attempts at criticism did not hesitate to suggest the more possible authorship of Jeremiah. It is equally impossible to conceive that David could write in the 14th Psalm 'when Jehovah turneth the captivity of His people then shall Jacob rejoice' or that at any period of his life he could have written the last two verses of the 51st Psalm or again that, when he fled from the court of Achish, he should have vented the feelings of his wild nomad life in an acrostic psalm¹.

It is easy in some cases to trace the grounds of internal criticism which have caused the assignment of psalms to particular authors. For instance the assignment of the 127th (§ 94) to Solomon seems to rest simply on the words 'Except Jehovah build the house which have misled the critic into the idea that the building of Solomon's Temple is the subject of the Psalm and so again the mention of Sheba and Tarshish² may have led to the assignment of the 72nd (§ 63) to the same author.

The assignment of 12 Psalms to Asaph 12 to the sons of Korah³ (including 1 to Heman the Ezrahite a descendant of Korah⁴) and 1 to Ethan or Jeduthun⁵ points to a collection in which equal numbers were assigned to each of three great traditional musicians. If so the other 11 of Ethan are either omitted or lost⁶.

(2) *Historical circumstance*

Of the 73 Psalms assigned to David by the titles only 13 have historical notices prefixed to them.

Of these historical notices four are prefixed to Psalms undoubtedly Davidic and bear the marks of independent tradition. These:

Ps 3 'When he (David) fled from Absalom his son'

Ps 7 'Which he sang unto Jehovah concerning the words of Cush, the Benjamite. Cush is not mentioned in the historical books.

Ps 18 David the servant of Jehovah, who spake unto Jehovah the words of this song in the day that Jehovah delivered him from the hand of all his enemies, and from the hand of Saul, and he said. The superscription and Psalm occur in 2 Sam. xxi 6.

Ps 60 For the superscription see p. 187. The historical notice therein contained does not agree in details with the accounts in 2 Sam. viii 13, 14 x 16 1 Chron. xix 6-19 and must therefore, as well as that of

¹ Ps 34 where Abimelech (Gen. xx 2) in the superscription is a mistake for Achish see 1 Sam. xxi. 10. Other Alphabetical Psalms attributed to David are 9 25 37.

² Cp. § 63. Ps. lxxii. 10 with 2 Chron. ix. 1 21.

³ Cp. 1 Chron. vi. 33 37.

⁴ Cp. 1 Chron. xv. 16 with xxv. 1 3.

⁵ There seems to be some confusion after the 87th for the heading of the 88th is obviously made up of two not only is the authorship assigned to both the sons of Korah and to Heman, but the Psalm is called both an ordinary Psalm and a Maschil. See p. 256 *Musical accompaniment*. We must either suppose that the Psalm has had superscriptions written for it by two compilers or more probably that the first heading 'A Song or Psalm by the sons of Korah' belongs to a lost Psalm.

⁶ Cp. § 47 xxxvi. and § 142 cxliv. 10. The title 'servant of Jehovah' is not used of a living person see Deut. xxxiv. 5 Josh. 1:1.

Ps 7 be founded on some other chronicles unknown to us these two are therefore of more weight than the generality of these superscriptions

The nine others¹ for instance do not seem worthy of credit they appear chiefly in the Davidian portion of the second Collection (51—72), and are in all cases founded on the Books of Samuel in these cases it would seem that the compiler starting with the idea that the Psalms were David's selected such incidents from the history as he considered adapted to the thoughts in the Psalms

The superscription of Ps 102 has no parallel among the Psalms its poetical character and peculiar style seem to mark it as the work of the Psalmist himself (See p 218,

(3) Purpose of the Psalm

Superscriptions of this character are prefixed to 116 Psalms

In respect of its purpose a poem is described as song prayer or hymn of praise *Song* is the general term² denoting a metrical, or at least rhythmical piece not necessarily set to music and is usually coupled with some more definite designation It occurs in 30 superscriptions and may be used with any of those which follow Thus it occurs with a musical notice Ps 46 with Psalm in 12 titles '*song of loves*, 1 e a bridal song Ps 45, see p 193

Song of ascents (degrees, A V) Ps 120—134, that is as explained p 222 of the goings up to Jerusalem from ~~the~~ ^{the} So Ezra vii 9 the foundation of the going up cp John xii 20

Song of the dedication of the house Ps 30 these words are apparently inserted between *a psalm—of David* the house is not David's but the Temple the compiler probably considered vv 11, 12 to allude to 2 Sam vi

Song for the sabbath day Ps 92 so the LXX adds notices to Ps 24, 29 31, 37, 48 66 94 95 assigning particular Psalms for use on different days of the week and on feast days

Prayer is applied apparently by the authors themselves to Ps 102 and Hab iii it occurs also Ps 17, 86, 90 142 it may be used with either Shiggaion (Hab i c) or Maschi (Ps 142) Cp Ps lxi 20

Hymn of praise only applied to Ps 150 though the whole Psalter is styled in the Hebrew text the hymns

The purpose of a *Psalm* is further defined in Ps 100 as a Psalm for thanksgiving in Psalm 60 as to teach, 1 e to be learnt by heart Cp 2 Sam i 18

¹ Ps 34 from 1 Sam xxi 10 for the mistake see above p 54 note Ps 51 from 2 Sam xii suggested by vv 4, 14 Ps 52 an Alphabetical Psalm the notice comes from 1 Sam xxii 6 suggested by vv 1 2 Ps 54 from 1 Sam xxii 19 suggested by ver 3 Ps 56 from 1 Sam xxi 11—16 Ps 57 from 1 Sam xxii Ps 59 from 1 Sam xix 21 suggested by vv 6 14 which however do not describe the siege of a house but of a town Ps 63 from 1 Sam xxii evidently because in ver 1 a dry and thirsty land was taken literally Ps 142 same as Ps 57

² Cp Is v 1 *Song* of Solomon i etc

In Pss 38 70 as a Psalm to bring to remembrance i e to be used with a penitential sacrifice as we learn from Is^o lxi 3, he that maketh a memorial translated in A V 'he that burneth incense Cp Lev 11 2

(4) *Musical accompaniment*

The musical directions are of three kinds which are placed in a regular order

1 The title translated (A. V.) to the chief musician in any case denotes that the Psalm is set to music This title has been translated for the leader by the leader and for leading it occurs in 50 Psalms, and appears in a longer form in 6 Psalms and Habakkuk, for leading with music

2 The kind of accompaniments is defined by the use of one and only one of four designations Psalm Maschil, Michtam Shiggaion

Psalm is the most common being applied 56 times hence the Greek translation connected with psaltery has been used to designate all the 150 poems it denotes a song with an accompaniment i e with the harp psaltery (lute) and cymbals, the ordinary Temple music Cp § 52 lvi 9 and § 153 cl 3

Maschil is applied to 14 Psalms 'a skilfully constructed song i e with more elaborate music It occurs § 115 xlii 7, where its connection with music is clear from the context and where it has been translated glorious from a inability to convey more accurately the musical idea

Michtam is applied to 6 Psalms and to the *writing* of Hezekiah in Is xxxviii It might be translated either a golden poem i e of peculiar value or a hidden poem a mystery a dark speech (cp § 66 xlix 4) but neither affords the necessary contrast to the last two terms Ewald considers Maschil was accompanied only by the harp and the treble cymbals Michtam the song of more deep import by the psaltery and loud or bass cymbals (see § 153 cl 4)

Shiggaion an ode with wild and *changing* music, applied to Ps 7 like the Greek dithyramb so Hab iii 1 we have 'to dithyrambic measures'

3 The tone or mode to be used is then given chiefly by a quotation from some familiar poem which had already been set to that particular mode Of these modes we find so much difference of opinion exists as to their meaning, and their interpretation throws no light whatever on the Psalms The reader is referred for a list of them to the larger edition of this work or to the articles on them in the *Dictionary of the Bible* by Mr Wright

There is only one term used in the course and at the conclusion of Psalms This direction Selah is given in its place in the A V and denotes 'higher up' it seems to be a direction to the music to play loud during an interval in which the voices are silent It occurs 71 times in 39 Psalms and 3 times in Hab iii generally at the end of a strophe once in Ps ix 16 we find Higgsion Selah upon a loud instrument music play loud a more complete form of the same Cp Ps xcii 3, upon a loud instrument upon the harp

APPENDIX C

Containing the triumphal Songs of Moses and Miriam and of Deborah

THE SONG OF MOSES AND MIRIAM EXODUS XV

Prelude

*Sing unto Jehovah for He hath triumphed gloriously
the horse and his rider hath He thrown into the sea*

I

I will sing unto Jehovah for He hath triumphed gloriously	1
the horse and his rider hath He thrown into the sea ¹	
Jehovah is my strength and my song	2
for He was my salvation	
He is my God and I will praise Him	
my father's God and I will exalt Him	
Jehovah is mighty in war	3
Jehovah is His name	
Pharaoh's chariots and his host hath He cast into the sea	4
his chosen captains were drowned in the Red sea	
the depths have covered them	5
they sank to the bottom as a stone	

II

Thy right hand, O Jehovah is glorious in power	6
Thy right hand O Jehovah, hath dashed in pieces the enemy	
and in the greatness of Thy Majesty hast Thou overthrown them that rose up against Thee	7
Thou sendest forth Thy wrath and consumest them as stubble	
for with the blast of Thy nostrils the waters were gathered together	8
the floods stood upright as an heap,	
and the depths were congealed in the heart of the sea	
the enemy said, 'I will pursue I will overtake, I will divide the spoil	9
my desire shall be satisfied upon them	
'I will draw my sword my hand shall destroy them	
Thou didst blow with Thy wind the sea covered them	10
they sank as lead in the mighty waters	

III

Who is like unto Thee, O Jehovah among the gods? 11
 who is like unto Thee glorious in holiness,
 fearful in praises, doing wonders?
 Thou stretchedst out Thy right hand the earth swallowed them 12

Thou in Thy mercy hast led forth the people which Thou hast redeemed 13
 Thou hast guided them in Thy strength to Thy holy habitation

IV

The nations heard they tremble * 14
 terror took hold on the inhabitants of Palestine
 then were the dukes of Edom amazed 15
 the mighty men of Moab—trembling taketh hold of them
 all the inhabitants of Canaan are melted away
 fear and dread fall upon them 16
 by the greatness of Thine arm they are as still as a stone,
 till the people pass over O Jehovah
 till the people pass over which Thou hast purchased
 Thou bringest them in and plantest them on the hill of Thine inheritance 17
 in the place O Jehovah which Thou hast made for Thee to dwell in,
 in the sanctuary O Lord which Thy hands have established
 Jehovah is King for ever and ever 18

Prelude This is taken from ver 21 being Miriam's answer to the early portion of the song as sung by Moses and the children of Israel.

Ver 17 *sanctuary*, i.e. Shiloh This allusion shows that the original poem must have been remoulded for a Passover Ode to be sung at Shiloh after the people were already settled in the land For the living interest in their past history which induced the Jews to join the old to the new compare the 60th Psalm and the account of *Composite Psalms* in Appendix A p 249

THE SONG OF DEBORAH JUDGES V

I

Prelude

Forasmuch as the leaders led in Israel!

*Forasmuch as the people willingly offered themselves
 praise Jehovah!*

I

Deborah recalleth the glories of the Exodus of old

Hear O ye kings! give ear O ye princes! 3
 I even I will sing unto Jehovah,
 I will sing praises to Jehovah God of Israel,

Jehovah when Thou wentest forth from Seir 4
 when Thou marchedst out of the field of Edom
 the earth trembled and the heavens dropped,
 the clouds also dropped water
 the mountains melted before Jehovah,
 even that Sinai before Jehovah God of Israel 5

2

And how from the evil times of the early Judges deliverance came

In the days of Shamgar, the son of Anath 6
 in the days of Jael the highways kept holiday
 and the travellers walked through byways
 the leaders kept holiday yea they kept holiday in Israel 7
 until that I Deborah, arose —
 that I arose a mother in Israel
 They chose new judges 8
 then were the gates of the enemy taken
 yet was not a shield or spear seen among forty thousand in Israel

3

she calleth on Israel to give thanks for the same

My heart saith to the captains of Israel 9
 and to them that offered themselves willingly, among the people
 'praise ye Jehovah!
 sing praises ye that ride on white asses, 10
 ye that sit in chariots
 and ye that walk on foot sing praises!
 with the noise of the singers by the wells of water 11
 there let them rehearse the righteous acts of Jehovah
 the righteous acts of His leading in Israel

Chorus

Then besieged they the gates—the people of Jehovah!

II

Chorus

Awake, awake, Deborah! 12
awake, awake utter the song!
Arise Barak! lead on thy captives thou son of Abinoam!

I

She telleth of the gathering

Then a remnant of the nobles, of the people did go down 13
 Jehovah Himself with the captains did go down
 from Ephraim did they go—they whose roots are in Amalek— 14
 after thee Benjamin, among thy people —
 from Machir did the captains go down,
 and from Zebulun they that hold the staff of judgment

and the princes in Issachar like Deborah — 15
 and Issachar even as Barak —
 even so did his feet bear him down into the valley

of the recitant

By the streams of Reuben there are great purposes of heart! 16
 O why aboudest thou by the sheepfolds to hear the pipings of the flocks?
 by the streams of Reuben there are great searchings of heart!
 Gilead abideth beyond Jordan 17
 and Dan—why tarrieth he by the ships?
 Asher continueth by the sea shore
 and abideth in his havens!
 Zebulun is a people that jeopardeth their lives unto death, 18
 and Naphtali that dwelleth on the heights

3

of the battle

The kings came and fought 19
 then fought the kings of Canaan
 at Taanach by the waters of Megiddo
 they took no spoil of silver
 the stars fought from heaven 20
 the stars from their courses
 fought against Sisera
 the torrent of Kishon swept them away 21
 that torrent of war the torrent Kishon

Chorus

Up O my soul be lifted up with strength

of the fight

Then stamped the hoofs of the horses, 22
 with the gallopings the gallopings of the mighty ones
 'Curse ye Meroz, saith the angel of Jehovah 23
 curse ye bitterly the inhabitants thereof
 'because they came not to the help of Jehovah
 'to the help of Jehovah among his captains
 Blessed above women be Jael, 24
 the wife of Heber the Kenite
 blessed may she be above women of the tent!

5

of the destruction of the captain

He asked water she gave him milk, 25
 yea curded milk in a lordly dish
 she put her hand to the pin of the tent 26
 and her right hand to the workman's hammer
 and with the hammer she smote Sisera she smote in pieces his head
 she brake it in pieces she smote through his temples
 at her feet he bowed, he fell he lay down, 27
 at her feet he bowed he fell
 where he bowed there he fell down dead

6

and of the bewilderment of his home at Harosheth

Through the window she looked out afar and cried— 28
 the mother of Sisera through the lattice
 Why is his chariot so long in coming
 why tarry the wheels of his chariots?
 the wise ones of her ladies make answer, 29
 —but she repeateth to herself her words—
 have they not sped? are they not dividing the prey? 30
 'to every man a damsel or two?
 'to Sisera a prey of divers colours a prey of divers colours, of em-
 broidery,
 a prey of divers colours two of embroidery for the neck of the queen?

Chorus

So let all Thine enemies perish O Jehovah! 31
 but they that love Him are as the sun when he goeth forth
 in his might

NOTES TO SONG OF DEBORAH

- Ver 3 *kings—princes* i.e. of Canaan enemies of Israel
 Ver 4, 5 Deborah relates to the enemy the manifestations of God's power as Lord of Hosts as He was leading forth His people from the south, from Edom and mount Seir the eastern boundary of Edom, to take possession of the land of promise *melted*, i.e. in terror at the storm
 Ver 6 *Jael* is the name of a judge not known and is not to be confused with the wife of Heber the Kenite of the same name in ver 24
 Ver 8 *judges* literally gods cp note on § 53 lviii 1
 Ver 11 *wells of water* She calls on the herdsmen staying away with their flocks to join in the song of triumph

Ver 14 *whose roots are in Amalek*, 1 e whose inheritance is in Mount Amalek, in Ephraim, cp Judges xii 15 *Machir* 1 e Manasseh, cp Joshua xvii 1 meaning western Manasseh just as Gilead (ver 17) means eastern Manasseh

Ver 15 *like Deborah—as Barak*, 1 e with the same zeal as their leaders *valley* 1 e from Mount Tabor, where they had taken up their position, so as to be secure against the chariots of Jabin, down to the battle in the *valley* of Esdraelon *his*, 1 e Issachar's

Ver 16 *purposes—searchings* Reuben had first good *purposes* then hesitation and *searchings* whether he would go or not

Ver 19 *Taanach* The kings of Canaan came down from Harosheth and encamped with their chariots of iron in the great plain of Esdraelon Into this plain runs the long promontory of *Taanach*, from which Deborah watched the encampment of the foe, and from which she saw the encampment on Mount Tabor of the little host which was so soon to sweep down into the valley and destroy them

Ver 20 *from their courses* the stars came down 1 e the elements left their usual courses to aid in the destruction So at Bethhoron the sun and the moon stayed their course compare in modern times, how at Cressy the rain and cold came on out of course and disabled the enemy's archers and swordsmen

Ver 21 *Kishon* As their flight was towards the north, they had to cross the *Kishon*, usually a dry bed, then a swollen torrent This and the morass which was formed by the waters proved the destruction of his chariots

Ver 23 *Meros* a city by which the rout passed and which gave no help in the pursuit Hence the curse

Ver 24 *women of the tent* 1 e Bedouin Arab women

Ver 29 *her words* 1 e of doubt and fear in ver 28 The mother's instinct guesses the cause, and is not deluded by the ladies who thought only of victory and spoil

Ver 30 *queen* The Hebrew word for queen differs from that for prey only by one letter It is impossible to make sense with *prey* except by the insertion of several words, a much greater alteration than the substitution of one letter for another

APPENDIX D

List of difficult Passages in Prayer Book Version

SECTION

- 67 ix 6 O thou enemy *destructions are come to a perpetual end* even as the cities which *thou* hast destroyed their memorial is perished with them
- 61 x 17 Break thou the jaws of the ungodly and malicious take away his ungodliness and thou shalt find none
- 1 xl 3 For the foundations will be cast down and what hath the righteous done?
- 12 xviii 26 with the froward thou shalt learn frowardness
29 with the help of my God I shall leap over the wall
45 the strange children shall dissemble with me
- 69 xxii 21 Thou hast heard me from among the horns of the unicorns
29, 30 all such as be *fat* upon earth have eaten and worshipped all they that go down into the dust shall kneel before him, and no man hath quickened his own soul
- 4 xxiv 6 This is the generation of them that seek him even of them that seek thy face, O *Jacob*
- 7 xxix 7 The voice of the Lord divideth the flames of fire [The connexion is obscured throughout the Psalm]
- 57 xxxi 22 Thou shalt hide them privily by thine own presence from the provoking of all men
23 Thanks be to the Lord, for he hath shewed me marvellous great kindness in a *strong city*
24. and when I *made haste* I said I am cast out of the sight of thine eyes
- 13 xxxii 7 but in the great waterfloods *they* shall not come nigh him
10 be not ye like to horse and mule which have no understanding, whose mouths must be held with bit and bridle lest they fall upon thee
- 70 xxxv 13 my prayer shall *turn into* mine own bosom
- 71 xxxviii 17 And I truly am set in the plague
- 72 xl 9, 10 Then said I lo I come in the volume of the book it is written of me that I should fulfil thy will
- 67 xlii 8 therefore will I remember thee concerning the land of Jordan and the little hill of Hermon One deep calleth another because of the noise of the waterspouts &c

SECTION

- 119 xlv 20 when thou hast smitten us into the *place of dragons*
 23 xlv 14 the king's daughter is all glorious *within*
 35 xlv 4 The rivers of the flood *thereof* shall make glad the city of God
 36 xlviii 2 upon the *north* side lieth the city of the great king
 66 xlv 4 I will incline mine ear to the parable and *shew my darl*
speech upon the harp
 5 When the *wickedness of my heels* compasseth me round about
 14 they lie in the hell like sheep death gnaweth upon them and
 the righteous shall have domination over them in the morning their
 beauty shall consume in the sepulchre out of the dwelling
 75 li 4 against thee only have I sinned and done this evil in thy sight
 that thou mightest be justified in thy saying, and clear when thou art
 judged
 84 lvi 6 They were afraid *where no fear was* for God hath broken the
 bones of him that besieged thee
 52 lvi 5 I lie even among the children of men that are *set on fire* whose
 words are spears and arrows
 53 lviii 8 or ever your pots be made hot with thorns so let indignation
 vex him even as a thing that is raw
 54 lux 14 And in the evening they will return grin like a dog, and go
 about the city
 125 lx 4 thou hast given a token for such as fear thee
 6 God hath spoken in his holiness I will rejoice and divide
 Sichem and mete out the valley of Succoth
 8 Moab is my washpot over Edom will I cast out *my shoe*
 Philistia, be thou glad of me
 114 lxxiii 13 Though ye have lien among the pots, yet shall ye be as the
 wings of a dove
 lxxiii 14 When the Almighty scattered kings for their sake then were
 they as white as snow in Salmon
 lxxiii 27 there is little Benjamin their ruler and the princes of Judah
 their counsel
 30, 31 When the company of the spearmen and the multitude of
 the mighty are scattered abroad among the beasts of the people so that
 they humbly bring pieces of silver, then shall the princes come out of
 Egypt, the Morians land shall soon stretch out her hands unto God
 76 lxxi 6 I am become as it were a *monster* unto many
 120 lxxiv 15 Thou smotest the heads of *Leviathan* in pieces and gavest
 him to be meat for *the people in the wilderness*
 37 lxxvi 4 Thou art of more honour and might *than* the hills of the
robbers
 81 lxxvii 10 And I said It is mine own infirmity but I will remember
 the year of the right hand of the most Highest
 122 lxxx 2 before Ephraim Benjamin and Manasses stir up thy strength
 and come and help us
 83 lxxxii 6 I have said Ye are gods and ye are all the children of the
 most Highest

SECTION

- 99 lxxxvii 3 I will think upon Rahab and Babylon with them that know me
- 100 4 Behold ye the Philistines also and they of Tyre with the Moabians 10 there was he born
- 101 7 The singers also and trumpeters shall he rehearse All my fresh springs shall be in thee
- 58 lxxxviii 4 free among the dead, like unto them that are wounded
- 102 lxxxix 36 He shall stand fast for evermore as the moon and as the faithful witness in heaven
- 34 xc 5 as soon as thou scatterest them they are even as a sleep
- 103 11 for even thereafter as a man feareth so is thy displeasure
- 82 xciv 15 until righteousness turn again unto judgment all such as are true of heart shall follow it
- 104 20 wilt thou have anything to do with the stool of wickedness?
- 133 cvi 28 they ate the offerings of the dead
- 74 cx 5 let Satan stand at his right hand
- 105 cx 3 In the day of thy power shall the people offer thee freewill offerings with an holy worship the dew of thy birth is of the womb of the morning
- 106 7 He shall drink of the brook in the way therefore shall he lift up his head
- 107 cxvi 12 I will receive the cup of salvation and call upon the name of the Lord
- 130 cxix 83 For I am become like a bottle in the smoke
- 108 96 I see that all things come to an end but thy commandment is exceeding broad
- 109 131 I opened my mouth and drew in my breath for my delight was in thy commandments
- 85 cxx 4 Wo is me that I am constrained to dwell with Mesech and to have my habitation among the tents of Kedar
- 92 cxxv 3 for the rod of the ungodly cometh not into the lot of the righteous
- 93 cxxvi 5 Turn our captivity O Lord as the rivers in the South
- 94 cxxvii 3 for so he giveth his beloved sleep
- 95 cxlii 3, 4 The plowers plowed upon my back and made long furrows but the righteous Lord hath hewn the snares of the ungodly in pieces
- 123 cxxxi 6 10 we heard of the same at Ephrata and found it in the wood
- 96 cxxxi 3 like as the dew of Hermon which fell upon the hill of Sion
- 41 cxli 6 But let not their precious balms break my head yea I will pray yet against their wickedness

GLOSSARY

Of Archaisms or Ambiguous Expressions in the Prayer Book Version of the Psalms

abide patiently upon Him, patiently *abide* the Lord, 1 e wait for, rest upon xxxvii 7, 9 *abide* is connected with *abeyance* suspense 'it has often been replaced by 'look for' as it has been in 'to all that *abiden* the redemption of Israel, Luke ii 38 and in *abiding* and *higging* (hewing or hasting) unto the coming of the day of our Lord,' 2 Pet iii 12 (Wiclif)

abject, subst.—the very *abjects* came together against me 1 e the vilest persons xxxv 15 Lat *abjectus* thrown away 'cp
'I deemed it better so to die,
than at my foeman's feet an *abject* be'

Murder for Mag

after—comfort us again *after* the time that Thou hast plagued us, 1 e in proportion to xc 15 Cp 'deal not with us *after* our sins (Litany)
So to do for him *after* the custom of the law,' Luke ii 27 Let the earth bring forth the living creature *after* his kind' Gen i 24 1 e each according to ' and let us make man *after* our likeness, ib 26 Also in Wiclif he *chalayelde* to every man *after* his works' Matt xvi 27 *after* with 'aft' 'afar,' comes from *af* or *of*, and so means *from* the basis of'

altogether lighter than vanity itself, 1 e all (of them) together, lxxi 9

bonds—break their *bonds* asunder 1 e bands of yoke, ii 3 Cp Jer v 5, 'these have broken the yoke and burst the *bonds*'

comfortable—praise Thy Name, because it is so *comfortable*, 1 e comforting, consoling liv 6 So *Juhet* cries O *comfortable* *fnar*! *Romeo and Juliet*, v 3 148

compass—when the wickedness of my heels *compasseth* me round about 1 e encompass go round xlix 5 xxxii 8 &c

coney—stony rocks for the *conies* civ 18 Prov xxx 26 'the *conies* are but a feeble folk, yet make they their houses in the rocks, 1 e the Syrian hyrax, which is like an Alpine marmot In English *coney* is the old name for a rabbit'

- conversation*—such as are *not* a right *conversation* 1 e path, mode of life
l 23 Cp Phil iii 20, our *conversation* is in heaven where it means
'citizenship' So having your *conversation* honest among the Gen
tiles, 1 Pet ii 12 Latyn, 'versari'
cunning—let my right hand forget her *cunning*, 1 e skill, used, as 'craft
was in a good sense (Germ kennen) cxxxvii 5
darling—deliver my *darling* from the power of the dog 1 e my dear life
xxii 20 xxxv 17 It is used like mine honour, 'my glory' as parallel
with 'soul and life vii 5 *darling* is diminutive of dear Wiclif
uses '*darlings* of God for 'beloved of God Rom i 7
discover the thick bushes for uncover 1 e strip off leaves from, xxix 8
Compare 'whether any man have pulled down or *discovered* (unroofed)
any church' (Grindal) and
'Go draw aside the curtains and *discover*
the several caskets to this noble prince *Mer of Ven* ii 7
dissemble, the strange children shaft *dissemble* with me xviii 45 1 e pay
court Cp under *hars*
dragons—1 'smitten into the place of *dragons* 1 e haunts of jackals
xliv 20 2 breakest the heads of the *dragons* in the waters, 1 e
crocodiles representing Egypt lxxiv 14
ensue—seek peace and ensue it, 1 e follow after and overtake (Fr *ensuivre*)
xxxiv 14, quoted in 1 Pet iii 11 Wiclif translates seek peace and
sue it and Matt viii 1, much people *sued* (followed) him' Cp
'let not to morrow then *ensue* to day' *Rich II* ii 1
eschew evil 1 e flee from shun avoid xxxiv 14 (Germ scheuen, Eng
shy) Cp Shaksp *Merry Wives*, v 5 'What cannot be *eschewed*
must be embraced
fawn—my lips will be *fawn* 1 e glad, lxxi 21 So 'no man alive so *fawn*
as I 2 *Henry VI* iii 1 (To fawn on is to seem fawn at seeing)
fellow—the virgins that be her *fellows*, 1 e companions equals or followers,
xiv 15 8 *Fellow* properly means partner it is used in the *Tempest*
for 'wife, — to be your fellow you may deny me but I'll be your
servant' *T* iii 1 84
fittings—Thou tellest my *fittings* 1 e wandering (fit flee fleet) lvi 8
folk—blessed are the *folk*, that He hath chosen to Him to be His inheritance
1 e nation (Germ volk), xxxiii 12
free among the dead, 1 e fully, without reserve Cp lxxxviii 4
free spirit 1 e freely given of God's own impulse with no compulsion from
without Cp li 12 So those who were of a free (liberal) heart
2 Chron xxxix 8
fret—a moth *fretting* a garment 1 e eat devour xxxix 12 Cp Lev xiii
55, if the garment is *fret* inward, 1 e eaten into by the plague (Germ
fressen)
froward—with the *froward* thou shalt learn frowardness, 1 e cross, per
verse (from ward opp of toward) xvii 26 lvii 3 lxiv 2
fruit shall shake like Libanus 1 e fruit of body, posterity lxxi 16 Cp
Lam ii 20 'shall the women eat their *fruit* and children of a span
long?

- glory*—awake up, my *glory*, 1 e my soul or 'the best member that I have' (cviii 1) lvii 9 Cp *darling*
- grave* (verb)—he hath *graven* and digged up a pit 1 e dig, vii 16 (Germ graben)
- health*—looking for Thy health 1 e saving help, or mercy, salvation' (Germ heil Eng heal hail, hale whole), cxix 123 li 14 lxvii 2 &c
- hell*—they lie in the *hell* like sheep 1 e Hades, or 'abode of dead' xlix 14 xxx 37 (p 196), as in 'He descended into *hell*
- his*—mine eye shall see *his* lust of mine enemies 1 e its xcii 10 Cp *Most* vi 33 the kingdom of God and *his* (its) righteousness and 1 Cor xv 38 God giveth to every seed *his* (its) own body 'Its is not used in the A. V. of 1611
- hold* of superstitious vanities 1 e hold to with, xxxi 7
- indite*—my heart is *inditing* of a good matter 1 e dictate, compose, xlv 1 (Old French endicter)
- inform* his princes after his will, 1 e mould by instruction cv 22 xxxii 9
- isles* lxviii 1 and note The Hebrew word thus translated as in 'the isles of the Gentiles &c originally meant any habitable land as opposed to sea, and not merely islands In fact it was like our word coast (French, côte, a side) which is not properly limited to sea coasts
- knap* peth the spear in sunder the old form of snap, xlvii 9 (Germ knappen)
- know* eth the way of the righteous 1 e recognize with approval, § 60 1 7 Cp Nah. 1 7 He *knoweth* them that trust in Him
- large*—the Lord heard me *at large* (perhaps for fully) the meaning is heard [and set me] *at large*, 1 e at liberty cxviii 5
- lay to*—it is time for Thee, Lord to lay to Thine hand 1 e apply cxix 126 Cp Shakspeare *Temp* iv 1, *lay to* your fingers help to bear this away
- learn*—lead me forth in Thy truth and *learn* me 1 e teach, xxv 4 8 cxix 66 &c
- leasing*—seek after *leasing* iv 2 speak *leasing*, v 6 1 e lying 'falsehood (A S leas, empty false)
- liars*—to be found *liars* often a translation of 'feign obedience,' pay homage' submit to § 116 lxvi 2 and Deut xxxiii 29 Cp the strange children shall dissemble (q v) with me xviii 45
- lien*—though ye have *lien* among the pots 1 e lain part of to lie, lxviii 13 Cp Gen xxvi 10, 'have *lien*'
- lighten* mine eyes 1 e give light to (enlighten) xiii 3 they had an eye unto Him and were *lightened* xxxiv 5
- lines* have fallen unto me in pleasant places 1 e land divided by line, heritage xvi 7
- lover*—my *lovers* and my neighbours did stand looking on my trouble 1 e a loving or intimate friend, xxxviii 11
- memorial*—their *memorial* is perished with them 1 e memory of them ix 6 Cp Esther ix 28 nor the *memorial* of them (the days of Purim) perish so Thy *memorial* endureth from one generation to another, 1 e remembrance of Thy mercies, cxxxv 13
- monster* unto many 1 e a marvel in sense of Lat monstrum a thing pointed

- at, lxxi 6 used by Chaucer in a good sense she was her (Nature's) chief patron of beauty, and chief ensample of all her werke and monster' *Book of Duchess* 912 Cp Gk δακτυλοεικτος
- Morians' land* 1 e Moors blackamoors, for Ethiopia or Cush § 114. lxxvii 31 § 99 lxxxvii 4
- mouth*—making *mouths*, altered by the printers from making *mous* 1 e pouting faces, Fr moue so quoted by Johnson Cp *Tempest*, ii 2 9 apes that *mow* and chatter at me, and in Stage Direction, ib iii 3 Enter the shapes with mocks and *mouths* In *Hamlet* ii 2 make *mouths* at him but ib iv 4 'makes *mouths* at the invisible event
- multitude* of Thy mercy, v 5 *multitude* of their ungodliness v xi cp *multitude* of sins 1 Pet iv 8 now only used of persons
- noisome* pestilence 1 e noxious hurtful (an noy nuisance) xci 3
- or* ever your pots be made hot with thorns 1 e before lviii 8 *or* is the same word as *ere* *or ever* is perhaps for *or ere*
- pate*—fall on his own *pate* 1 e crown of head vii 16 (perhaps connected with paten a plate &c) now only in vulgar use
- poor*—lo the *poor* crieth and the Lord heareth 1 e the man in misery meaning the Psalmist himself xxxiv 6, xix 30 often of captives, &c 1 e in trouble 'oppressed
- port*—within the *ports* of the daughter of Sion 1 e gate ix 14
- preach* the law (1 e declare the covenant) simply to speak tell of ii 7 lviii 11 &c
- prevent*—mine eyes *prevent* the night watches 1 e anticipate 1 e I am risen up before the watches commence cxix 148 Cp Lam. ii 19 Arise cry out in the night in the beginning of the watches pour out thine heart xxi 6 Thou shalt *prevent* him with blessings 1 e forestall his wishes xvi 18 they *prevented* me in the day of my trouble, 1 e go before me to injure me So *prevent* us O Lord in all our doings (Fr Bk) means 'go before us to help us
- proved* me 1 e tested, tempted, xcvi 9
- quarrel*—judge my *quarrel*, 1 e cause of debate, right to reprisal, xxxv 23 Lat querela
- quick*—go down *quick* into hell 1 e alive, lv 16 they had swallowed us up *quick* cxxiv 2, as in the Creed so Spenser, peeping close into the thicket might see the moving of some *quick*, 1 e of some live animal so 'a bank set with *quick*' (Mortimer) 1 e a hedge of living plants so we say 'cut to the *quick*, 1 e the living flesh wick is said to be still used in Yorkshire in sense of 'alive
- quicken*—make alive cxix 25, 37 88 149, 154, 159 &c
- ravishing* lion, 1 e tearing, pawing, A V 'ravishing (Lat rapere Eng rob &c) xxii 13
- refrain* my lips xl 11 *refrain* my feet cxix 101, &c, bridle or 'rein in 1 e 'check, lxxvi 10, 12
- reins*—my *reins* also chasten me in the night season xvi 8 &c, literally kidneys, to which the Hebrews ascribed the same feelings (knowledge joy pain and pleasure &c) as the Latins did to the liver, and we

- do to the heart and head, 1 e set ¹ thought feeling, emotion &c.
- remember themselves* (old reflexive use), xxii 27 Compare 'He repenteth Him,' Joel ii 13, and 'endeavour ourselves (Pr Bk) So 'turn thee unto me' xxv 15 &c
- require*—I have *required* that they even mine enemies should not triumph over me 1 e simply to ask without idea of claiming as a right xxxviii 16 xxvii 4.
- reward*—plenteously *rewardeth* the proud doer 1 e requite with evil (or with good) xxxi 26 xxviii 4 liv 5, &c So neither *reward* us after our iniquities (Pr Bk)
- rid* me of mine enemies, lxxi 2, 1 e set me free cp A V lxxxii 4 cxliv 7, xi (Germ retten)
- right way* 1 e straight, plain or level path, free from danger, xxvii 13
- room*—hast set my feet in a large *room* 1 e space, xxxi 9 xviii 36 (Germ raum)
- runagates*—leteth the *runagates* continue in scarceness lxxviii 6 1 e rene gades rebellious run a ways (gate = way)
- salvation* 1 e help saving from mortal danger, victory, iii 8, especially used of deliverance from captivity § 110 xcvi 3 § 111 xcvi 1 See *health* Latimer uses 'helmet of *health*' for 'helmet of salvation' Eph vi 17
- set by*—setteth not by himself 1 e set (store) by, value, esteem, xv 4 Cp Deut. xxvii 16 set light by, 1 e value lightly
- shawm*, (A V cornet,) reedpipe resembling the clarinet, xcvi 7 it is coupled with trumpets and clarions in Spenser *F Q* i 12
- soul*—made a pit for my soul 1 e life xxxv 7 Cp 231²
- still*—soul truly waiteth *still* upon God, 1 e in stillness or in silence (not yet or all this time) lxii 1 so hold thee *still* in the Lord xxxvii 7
- stomach*—whoso hath a high stomach, 1 e pride ci 7
- strange* children, 1 e foreign nations, xvii 45, cxiv 1 Cp Gen xlii 7, 'made himself *strange* 1 e played the foreigner
- tabret* (tabouret), timbrel, or tabour, a hoop with parchment stretched across it sometimes with pieces of brass fixed in it to make a jingling noise it was specially used in peaceful celebrations
- tarry* thou the Lord's leisure, 1 e wait on the Lord xxvii 16
- tell* the towers thereof, 1 e count them. So, 'I may *tell* all my bones,' xxii 17 Thou *tellest* my furtings lvi 8 Cp Milton, *L'Allegro*, 67, 'And every shepherd *tells* his tale under the hawthorn in the dale
- testimonies*—1 e commandments xciii 6 cxxxii 12
- there*—fear came *there* upon them (there, emphatic 1 e at that place) xlviii 5 So *there* the Lord promised his blessing 1 e to it, cxxxiii 4
- thereafter*—as a man feareth, so &c., 1 e accordingly xc 11 See *after to ward* (separated)—to us ward, xl 6
- truth*—shall the dust declare thy truth, 1 e fulfilment of promise, xxxii 10 and note
- unawares*—at unawares to me, 1 e unexpectedly, xxxv 15

unto—my goods are nothing *unto* Thee, i e in comparison with xvi 2

vanity—speak *vanity*, i e falsehood xii 2

visit i e have regard to send good to viii 4

wholesome strength of His right hand i e saving, xx 6 (Germ heilsam)

See *health*

within—the king's daughter is all glorious *within* i e within doors, xlv 14

* * For fuller information consult Nares' *Glossary* Wedgwood's *Ety-
mology* and especially the *Bible Word Book* by Eastwood & Wright (Mac-
millan 1866) to which several of these references and illustrations are due